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CHRONICLE

Repeal or Arbitrate Canal Tolls.—The controversy over Panama Canal tolls was reopened in the Senate with an impressive speech by Senator Root advocating the repeal of the provision remitting tolls to coastwise traffic or the submission of the dispute to the Hague tribunal for arbitration. Otherwise, he said, American officials and the American nation will stand convicted as betrayers of trust and breakers of faith. Every declaration on our part was that the waterways are for the equal use of all nations, the Senator asserted. The Hay-Pauncefote treaty in particular, he said, must be interpreted entirely in the light of the Clayton-Bulwer convention, which it replaced. It was only the American guarantee of equality to all that induced Great Britain to accept the substitution. That declaration is the corner-stone of the rights of the United States at the Canal, he said. Mr. Root reminded the Senate that the Canal Zone is not American territory. The occupation of the strip, he said, has been granted to the United States in perpetuity, but solely for the purpose of constructing a canal. The treaty with Panama expressly guaranteed neutrality.

Arbitration is Dishonor.—Senator O'Gorman, of New York, replying to the speech of Senator Root, maintained that the object of the exemption of American coastwise vessels was to prevent the transcontinental railroads from throttling competition through the Canal, and to put a wholesome restraint upon them in the imposition of their charges. He said the United States had a right to make this exemption as a regulation of domestic commerce, a right that could not be challenged by a foreign power. The dispute was not susceptible to arbitration, he insisted,

because it affected the nation's vital interests and national honor, subjects which were specifically exempted from arbitration under the general arbitration treaty of 1908. "Can you imagine what would happen," he said, "if our position were reversed and we should presume to dictate to a foreign power what its domestic policy should be? It must not be forgotten," he continued, "that you can never have an international tribunal where the representatives of a foreign power are in sympathy with the attitude of the United States with respect to the Monroe doctrine. Foreign governments tolerate the Monroe doctrine, but do not recognize it as international law. If England had spent half a billion dollars in constructing a canal, what would be thought if the United States should seek to exert greater power over it than England had."

England Misled, Declares Knox.—The American rejoinder transmitted by Secretary Knox to the British protest against the provision of the Panama Canal act granting free passage through the Canal to coastwise trade was on January 23 made public simultaneously here and in London. The chief points in the reply are that Great Britain acted prematurely in protesting against the possible effects of the Panama Canal act; that no step constituting a violation of the Hay-Pauncefote treaty has been taken; that in framing his protest in November Sir Edward Grey acted without knowledge of the tolls prescribed by President Taft in his proclamation of the previous day. Furthermore, the suggestion is made that if there should arise any material question of fact, recourse could best be had to the provision of a high joint commission contained in the arbitration treaty, materially amended by the Senate last session and ratifications of

which have not been exchanged, although the United States is now prepared to complete such ratification. With reference to the reply of the American Secretary of State, the London *Daily News* in an editorial says: "Although not an unskillful reply, it is not convincing. However, Secretary Knox does not shut the door on arbitration. That is so much to the good."

Rockefeller Bill Passed.—By a two-thirds vote the House of Representatives passed the Peters bill to incorporate the Rockefeller Foundation, which is to be a \$100,000,000 institution, designed "to promote the well-being and advance the civilization of the people of the United States and its territories and possessions and of foreign lands; in the acquisition and dissemination of knowledge; in the prevention and relief of suffering, and in the promotion, by eleemosynary and philanthropic means, of any and all of the elements of human progress." It is expressly provided that Congress may alter or amend the charter at any time, and that the institution shall never hold at any time, absolutely or in trust, more than \$100,000,000 worth of property. Opposition to the bill was based mainly on the theory that such a vast amount should not be held in trust perpetually, for charity or otherwise.

Inaugural Ball is Given Up.—The time-honored inaugural ball, the climax of the ceremonies incident to the inauguration of Presidents of the United States, will not be given this year. In compliance with the wishes of the President-elect, the inaugural committee decided unanimously to omit it. The committee also decided that a public reception at the Capitol or elsewhere, suggested by Governor Wilson as a substitute for the ball, was not within its jurisdiction, and if one is held Congress must appropriate and make the necessary arrangements for it. The committee took the attitude that the proposed reception would be purely a governmental function, under the control of the joint inaugural committee.

President Taft a Yale Professor.—President Taft became a member of the Yale faculty when at the January meeting of the corporation he accepted his appointment as Kent Professor of Law. The President completed the formality of his appointment by announcing his intention of withdrawing from the corporation when he takes up the regular duties of his professorship next fall. He will probably deliver some lectures of an optional character during the spring. His work in the fall will consist of a regular course on the general subject of constitutional law. He will also give some instruction in the law school, but his exact courses have not yet been determined. The Kent professorship was established in 1801, being named in honor of Chancellor James Kent of the class of 1781. There have been only four incumbents of the chair—Chief Justice David Caggett, of Connecticut; Clark Bissell and Henry Dutton, both Governors of Connecticut,

and Edward J. Phelps, once American Minister to England.

Philippines.—Aguinaldo, the leader of the revolt against the Americans in the Philippines, has reentered politics and is holding frequent conferences with the revolutionary committee that is aiming at independence.

Mexico.—The volcano Mount Colima, in the State of Jalisco, is again in violent eruption. Word was received from Guadalajara that the volcano began to erupt suddenly on January 21, killing hundreds of cattle and horses which were grazing at the foot of the mountain. It is feared that many inhabitants of Ciudad Guzman, two miles north of Mount Colima, have been killed. Relief trains sent to the scene were halted by masses of lava and boulders that had been thrown upon the track. Ashes fell upon Guadalajara, more than 100 miles from the volcano.—Widespread activity on the part of the rebels in Southern Mexico was indicated by despatches received in Washington. Many small towns have been attacked and the Federal garrison at Quikinto has been routed by the rebels. Railroad connections between Mexico City and Toluca have been cut and trains attacked. Reports have it that the rebels are at San Angel and Contreras, fifteen miles from the capital.—To allay apprehensions of American citizens at Vera Cruz who foresee disorder because of the threatened attacks by rebels in that neighborhood, it was virtually decided in Washington to send a battleship to that port. One of the vessels in the Atlantic division of the fleet, now at Guantanamo, Cuba, will probably be designated to take up its station near Vera Cruz.

Canada.—Last year Canada rose from the seventh to the fifth place among the world's producers of wheat. Within the Empire India is still a larger exporter.—The remarkable open winter has its effect upon the St. Lawrence, which, though frozen over in places between Quebec and Montreal, is open from Quebec to the sea.

—The Saskatchewan Legislature has amended the school law to the effect that those who establish separate schools shall be exempt from the general tax. The Protestants opposed the measure bitterly, but Mr. Scott, the premier, assured a deputation that the Government looked on it as according with the spirit of the constitution inasmuch as it safeguarded the rights of the minority.—The first cargo of western wheat through the port of Vancouver, 6,000 tons, has just gone out. Its destination, however, is not Europe but China.—The contracts for the smelters of the Granby Mining Company near Prince Rupert have been taken by Canadian factories, the Northwest Steel Company of Vancouver getting that for the structural steel. The contracts are for over a million and the Canadians underbid their American competitors.—There is some complaint that the Dominion Government early last year took off half the duty on steel rails from

the United States for the Canadian Pacific and Canadian Northern Railways, the amount involved being about \$300,000. The explanation given is, that the rails were needed urgently to complete new lines for the moving of the coming crop and that no Canadian company could furnish them.

Great Britain.—The Government, it is announced, has determined to lay aside land reform for the present so as to study the matter more thoroughly, and instead of it to bring in a thoroughgoing Education Bill, with which it hopes to succeed better than it did with the two it introduced only to abandon.—Another transaction as unsatisfactory as the Marconi and the Indian silver affairs has come out. Lever Brothers, the soap makers, wanted a large and constant supply of palm oil. They tried to buy a tract of palm land from the Sierra Leone authorities and were refused. They then turned to the Colonial Office and got a concession of 311 square miles for £500 per annum, equivalent to a monopoly. As they are staunch supporters of the present administration, its adversaries are making capital out of the affair.—Perhaps the most extraordinary thing connected with the Asquith Government is that, even in the heat of Parliamentary discussions, its great measures to which the English people are supposed by Unionists to be irreconcilably hostile, play little or no part in bye-elections. Not one has been fought fairly and squarely on Home Rule or Welsh Disestablishment. In such an election just held for Flint, North Wales, the chief point at issue was not even the Welsh Church, but the effect on food prices should the Unionists regain the supremacy and bring in Tariff Reform. Thus it grows clearer every day that there is no strong opposition in England to Home Rule. Hence, if the Lords are wise, they will pass this measure at once, throw out Welsh Disestablishment, which, Home Rule being accepted, is likely to prove a difficulty to the Government, and wait to defeat the promised Education Bill with the aid of the Irish Catholic vote.—The suffragists are preparing for greater violence than ever should Sir Edward Grey's amendment to the Franchise Bill in their favor be defeated.—In the Flint bye-election the Liberal majority was reduced from 509 to 211.

Ireland.—Mr. David Hogg, a Presbyterian merchant and manufacturer of Derry, is the candidate chosen by the Nationalists to represent that city. His election address puts Home Rule in the forefront, and continues: "By electing me you will enable me to support the enactment of this great measure, which will bring unity and prosperity to Ireland, and also to support the Government Bill for sweeping away the absurdities of the present franchise and for giving one vote only to every citizen." He also cites his fifty years of business life in Derry as qualifying him to represent its interests. But for the present system of plural voting the Nationalists

would have a clear majority. They are now in a minority of about thirty on the register. The writ is not yet issued, as the Unionists, who, having last held the seat, have the privilege of moving for the writ, are postponing it as far as possible so as to give the out-voters over sea, who are mostly of their party, ample time to return. To secure the out-voters is the main business of electioneering in Derry. There is no canvassing as the political status of nearly every voter is irrevocably fixed, and to suggest a change of vote would be regarded as an insult. Nevertheless Mr. Hogg, who is a large employer, widely connected and regarded with respect by all classes of citizens, is expected to win sufficient votes to carry the election. He was born in Scotland seventy-two years ago but has lived in Derry since his boyhood and has become one of the leading shirt manufacturers of Ulster. Derry was held by the Nationalists from 1885 to 1900, Justin McCarthy winning once by a majority of 3. Lord Hamilton defeated Count Moore in 1900 by 67, and Shane Leslie in 1910 by 57 and 105. The Unionist candidate, Col. Pakenham, is a native of Antrim and belongs to the family of the General Pakenham who was defeated by Jackson at New Orleans. Mr. Shane Leslie, who was wrongly reported as the Nationalist candidate, is supporting Mr. Hogg.—**Mr. P. J. Power, M. P. for Waterford,** died in London, January 8, of a paralytic seizure on returning from the House of Commons, where he had voted on every Home Rule division since the introduction of the Bill. Of a distinguished Waterford family, he represented his native county uninterruptedly since 1884. He was a deputy chairman of the House, and was a most popular, respected and efficient representative. He was a zealous Catholic as well as a patriotic Irishman. His Parliamentary or other duties never prevented him from attending daily Mass, and he was usually a daily Communicant. He was a nephew of Father Hayden, S.J., of Dublin, and brother of Rev. Matthew Power, S.J. Immediately after his funeral Father Power set sail for India in a troop ship as chaplain to the soldiers.

Germany.—The fiftieth anniversary of the revolution of 1863 was celebrated January 22 throughout the eastern provinces and especially in Posen, where elaborate preparations had been made. The principal feature of the occasion were the requiem Masses celebrated in all the churches, at which vast throngs of people attended. The event commemorated is the Proclamation which was issued January 22, 1863, to all the Poles by the Central Committee of Warsaw, urging them to take up arms against Russia. The ill-fated insurrection was quelled within a few months. The few remaining veterans who had taken part in the combats of that year were privately honored on this day by the Polish societies. The national emblems worn by many of the Poles were carefully veiled upon the streets to avoid giving any offence.—A case of industrial espionage has recently been brought to court. The secrets of German industrial processes are

frequently betrayed to foreign manufacturers. Frenchmen in particular have been active in this field. The present offender, a Frenchman, named Guilland, had learned the secret processes of a steel firm and betrayed them, for a substantial reward, to a rival firm in Lyons.—The Hamburg American Line has declared dividends of ten per cent. Its capital has increased since 1911 from 44 to 56½ million marks. The expenditure for the building and purchase of ships during the past year amounted to 48 million marks.—Admiral Friedrich v. Hollmann died on June 21, at the age of seventy-one years, from a stroke of paralysis. He had been largely instrumental in the development of the German navy, and was highly esteemed for his ability. He had resigned his position in 1897 because a demand for navy appropriations was defeated in the Reichstag. His zeal, however, for the interests of the German fleet remained unabated.—The anti-clericals in Bavaria, supported by the *Münch. Neueste Nachrichten* and the Socialistic press, have carried on a ceaseless campaign of calumny against the Hertling ministry to revenge themselves for their own defeat. Baron v. Hertling has been highly successful and possesses the complete confidence and esteem of the new Prince Regent, who is sincerely and out-spokenly Catholic as his father had been, and is no less beloved by the people.

Austria-Hungary.—The Government Party has elected Count Khuen-Hedervary for its President, and is gathering its strength to carry through the election reforms proposed by Herr v. Lukacs, but formulated by Count Tisza, who is at present supporting his policies by sabre duels in place of arguments. It is likely that the proposed reforms will be the occasion of wide-spread disturbances and riots.—The well-known Hungarian Representative Varady has taken his own life because of an incurable disease from which he suffered—Cardinal Nagl, Prince Archbishop of Vienna, is critically ill with a complication of diseases.

France.—Briand has succeeded in forming his new cabinet. The well-known names of Klotz, Minister of Finance, Guiostau, of Commerce, and Steeg, of Public Instruction, appear on the list.—In consequence of the action of the trades unions the great sardine trade of Brittany is ruined. The result is that 50,000 people who gained a livelihood in the various industries connected with the business are now deprived of their means of support.—The municipal authorities of Paris have determined to destroy the old fortifications of the city, which are twenty miles in extent and which were built in 1840 at the expense of \$200,000,000. It is intended to convert the space obtained by the demolition together with a stretch beyond the walls of 500 yards into a park.

Spain.—A lockout involving 23,000 men in the building trades and iron working industries was inaugurated in

Madrid, January 21, and grave disorders were threatened. It was feared as well that the movement would spread from the capital to all the provinces of Spain. The lockout is due to a determination on the part of employers to forestall a strike. Workers in these trades, following the agitation in other lines of labor, had demanded a shorter work day and better pay and the masters had refused to accede to the demand. A movement looking to a general strike made its appearance in consequence and the lockout was ordered to offset that action on the part of the workingmen.

The Balkans.—On January 3d the Turkish Government decided to accept the advice of the Powers to relinquish Adrianople, and leave the question of ownership of the Aegean Islands to be determined later. The several boundaries of the principalities had yet to be settled, and may be a source of trouble. That decision apparently dispelled all fear of war, but on the next day the Cabinet of Kiamil, which had so decided, was compelled to resign, on account of the popular exasperation. Nazim Pacha, formerly Minister of War and Commander of the Turkish Army, and two aide-de-camps, were killed in a riot that ensued. All this was the work of the Young Turk party. The diplomats of the Powers were not surprised, and some of them regarded the whole affair as a trick to delay negotiations, and as fatal to Turkey; others thought it a device to extort better terms in the treaty.

Rome.—The S. Consistorial Congregation has issued a decree forbidding cinematographic representations in churches, even when used for the purpose of pious instruction. The custom had grown up in village churches on account of its great popularity, but had never been allowed in Rome. The Roman clergy also are forbidden to frequent moving picture shows, because of the danger to public morality. Half the cinematographic shows of Rome would not be tolerated elsewhere.—The *Gerarchia* has become the *Annuario Pontificio*, and it places Pius X as the 259th Pope. It has restored to its place of honor the list of Popes as given in the mosaics of the Basilica of St. Paul outside the Walls. From this authorized list it appears that 101 Popes were Romans, 107 were natives of other parts of Italy, and 51 were of different nationalities. During the present Pontificate 10 bishoprics have been erected into archbishoprics, and 38 new dioceses created.—We had refused to publish the newspaper report about the Pope's appeal to the Powers to put an end to Turkish dominion over the Holy Land. It has turned out to be a canard. The same is true for the reported colossal legacy of the Prince Regent of Bavaria to the Holy See. All he gave were some new windows of the Sistine Chapel, and that was some years ago. Similarly it is untrue that the five papers (there is now a sixth) which were censured, have been restored to grace. An attempt was made to have this brought about, but so far without success.

QUESTIONS OF THE DAY

Lessons of a Thousand Divorce Suits

Several years ago the increase in divorce in Kansas City became so alarming that the Circuit Judges of Jackson County had a Proctor appointed to investigate each application and help to check the growing evil. Though he had no legal standing and no power to probe, his efforts resulted in the reduction of divorce decrees from 1,224 in 1911, to 881 in 1912. Encouraged by this experience it is now proposed to have the legislature pass a bill to strengthen the hands of the judges and make divorce more difficult.

The Proctor has compiled a statement of his observations in more than a thousand cases. He finds that only one-fifth of the persons applying for divorce were married in Missouri, and that the rest were taking advantage of lax laws. He believes that immorality is largely responsible for 90 per cent. of recent divorces in Jackson County, and he does not hesitate to say that much perjury is committed to obtain legal separation. He is opposed to divorce and takes exception to the opinion of those who fancy that divorce promotes a higher tone of morality and is necessary to preserve the morals of the community. He holds that the practice does not stop, or even check immorality, that it produces more immorality than anything else, and that if it were harder to obtain divorce there would be less immorality.

More or less in the order of their importance and frequency, he places these causes of divorce: Immorality, drunkenness, desertion, flirting. Economic conditions; man a poor provider; premature marriage; lawyers without conscience, who encourage divorce for the sake of the fees; childless homes; lack of home education, and no experience of domestic relations; poor cooking and housekeeping; absence of a religious atmosphere in the home; ease in securing desired relief by perjury; boarding-houses, hotels, rooming houses and light housekeeping; suffragettes of the undesirable type; motor cars; lack of sympathy, nagging, gossip; lax marriage laws.

The Proctor insists that the man who cannot support a wife has no right to marry; neither has the woman who has no idea of a wife's home duties. Such persons, often brought up without any knowledge of religion, cannot weather matrimonial storms; cannot meet and solve problems which arise in every household; and thus divorce registers another victim. Rarely is there a divorce when the parties marry after they have reached a mature age, and have not been divorced before. Separation is mostly sought by young women who do not understand domestic relations and obligations, who married hastily, and did not find married life what they expected; or by men who do not appreciate women in the

right way, or select a wife by the standard of worth. A pretty face and a smile will cause some men to lose sight of everything else; but beauty fades, the smile disappears, and the next step is the divorce court. Motor cars, immoral servants and nurses in the home, pretty women who lack morals and cross the path of men easily tempted, and hotel life, are the diet on which the divorce court feeds. There are few homes free from some kind of "Indignities," such as by law entitle a person to divorce. Little things that occur are magnified and "Indignities" cover a multitude of trifles. Fully fifty per cent. of married couples, according to the Proctor, are mismatched. Almost anything that wears men's clothes will meet the requirements of most women; and good looks the requirement of most men.

The causes that really bring about divorces are rarely presented in the courts. The husband or wife makes an agreement out of court to cover up flagrant sins, because it is so easy to obtain a divorce for minor causes. This is especially true when children are involved, in which cases the parents agree to say nothing that might affect the future of their offspring. There is no contest.

The Proctor tells what makes the home happy: The husband a good provider; the wife a good housekeeper; appreciation of virtue and broadmindedness; husband and wife of the same religious faith; children in the family; cooperation and mutual encouragement; proper domestic training of girls by mothers; care in the selection of friends and associates; sufficient entertainment and social life; a well-tempered tongue; refinement and education; family pride; reasonableness; he claims that when a good provider marries a good housekeeper recourse is seldom had to the divorce court; a reasonable amount of amusements and social life make for harmony.

He proceeds to tell who make good husbands and wives.

Women who make good wives: love home life and children; are healthy; understand domestic duties and relations; have a high standard of morals and live up to it; think of something besides clothes and dress and show; are neat, refined and modest; are educated and can speak correctly; are religious; have had experience with children and housekeeping; appreciate cleanliness; are over 21 years old; know the value of money.

Men who make good husbands: are making good at something; can provide comfortably for more than two at the time of marriage; have at least respect for the religious belief of others; are healthy; have ambition and a fair prospect of an independent business; are educated and moral gentlemen.

It is a hopeful sign when moral, as well as physical fitness for marriage is urged, when the evils of divorce are candidly admitted, and a remedy honestly sought. No doubt legislation is necessary, but the Proctor admits that legislation alone will not correct the evil, that religion and respect for the moral law, as well as the proper

education of the young, are necessary for lasting results. Though we may not agree with all his conclusions, they are calculated to attract respectful attention.

M. P. DOWLING, S.J.

What is Civilization?

A Canadian newspaper's traveling correspondent gave lately interesting accounts of some western bilingual schools. He was evidently determined to be impartial, to tell plainly what he saw without delusive coloring or exaggeration of lights and shadows. We fear, nevertheless, that he did not see all there was to be seen, and that what he did not see was very important. The reason of our fear is a principle he laid down in his first article: "Our immigrants from Europe are of an inferior civilization. We have to fit them for our superior Anglo-Saxon civilization." Is this assumption true in general, either in Canada, or in this country, where it is taken for granted also? The Germans, Slavonians, Italians, etc., that come to us wear clothes strange in our eyes. They do not understand the checking of luggage, and distrust those who would give them a bit of card in exchange for their goods. They seem lost in our railway stations. Their instinct of self-preservation by mutual support makes them herd together like sheep, and they chatter and gesticulate abundantly. But are they less civilized than those who view them with a certain contemptuous amusement?

To answer this we must define civilization. The word is in everybody's mouth; but we suspect that were one to walk along Broadway from Fort Washington, asking its meaning as he went along, he might reach the Battery unsatisfied. The great newspapers boast continually of our civilization. Were one to ask what it means in their editorial rooms, he might be thrust out as a crank, but his thirst for information would very probably be unslaked. He might turn to the professors and teachers of our public schools and universities, only to be recommended to consult a dictionary. Let us see, then, what the dictionaries have to say.

"Webster's" avoids committing itself by putting civilization as "the state of being civilized," and civilize as "to instruct in the rules and customs of civilization." The "New Oxford" defines the latter as "to bring out of a state of barbarism and instruct in the arts of life, and thus elevate in the scale of humanity." The "Century" calls civilization "the state of being reclaimed from the rudeness of savage life and advanced in arts and learning"; while according to the "Standard" it is "a condition of human communities characterized by political and social organization and order, advancement in knowledge, refinement and the arts and progress in general." This gives what it takes to be the characteristics of civilization, but does not tell us what civilization is. Moreover, tiring very soon of the labor of enumeration, it finishes with the vague expression, "progress in gen-

eral," thus suggesting another question, "what is progress in general?" To this the answer would be, very probably, "an advancing in civilization." All three attempting a definition connect civilization with arts and learning. The "New Oxford," most explicit of the three, makes instruction in the arts of life the instrument of civilization. We feel sure that the others would not dissent from this; and, therefore, that the "Standard's" refinement, political and social organization and order, may be taken as effect of instruction in the arts of life.

These are manifold. There are the mechanical arts, and the arts in which the imagination and the intellect work more especially. There are the arts that have for their direct object the care and comfort of the body, such as the healing art. There are arts that regard the gratification of the senses, as cookery, table decoration, landscape gardening, dancing, etc. In all there has been a wonderful development; but has this made us more civilized than our fathers? With our progress in these arts of life we have grown in luxury, sensuality and depravity, but these cannot be called civilization. Are the passengers on an Atlantic liner to-day passing the time in eating, drinking, dancing, etc., in the midst of luxury, more civilized than the company of the *Mayflower*, or of the *Santa Maria*? With all our increased knowledge of the capacities of tone and color, are the audiences at the opera, or the crowds at the galleries of modern art, more civilized than those of the past generation? Education has made most of us familiar with the principles of literary composition. Do the plays we applaud and the books we read prove our advance in civilization? Can growing civilization and growing corruption co-exist?

We find a word in the definition given by the Standard Dictionary, which, were it rightly understood, would put its author on the right road to understand the true meaning of civilization. That word is order. From the fact that he slipped it into the middle of his definition we have good reason to suspect that he has not grasped its significance, taking it in a material sense only as something equivalent to or a consequence of political and social organization. Order is a moral term, and as such is the chief thing in civilization, and social order is, in brief, the due coordination of all the elements of human society with regard to the working out of the end for which society has been created. The Catholic Church has no place in the modern world, according to the ideas of those that dominate that world. It is merely tolerated until its inevitable extinction. Its writers and philosophers are unworthy of notice by those who accept without question the wisdom of the editorial rooms, and of the rationalistic universities. Still, as all that wisdom cannot tell men what civilization is, we make bold to put down the doctrine of Catholic philosophy, which, however contemptible it may be, has at least clear and exact ideas. One reason of this clarity and exactness is its ever-present consciousness that things closely related or

very like, are not necessarily the same, either identically or specifically, just as forgetfulness regarding this and a readiness to accept similarity for sameness is a reason of fogginess in both modern thought and modern speech. Catholic philosophy is eager to distinguish; modern thought is ready to confuse and to be confused. But Catholic philosophy is old and experienced: modern thought is very young. So Catholic philosophy takes the notion, civilization, looks at it in various lights and sees that it perfects human society. Then, as perfections follow the nature—what perfects a dog does not necessarily perfect a cat—to know what civilization is, it turns to the nature of human society, which is the association of individuals united in will and action to obtain the common good, which is happiness in the observance of order; and this again is the attainment by each individual of the end of his creation by the due use of the creatures God has given him as the means of doing so. Civilization, then, is the perfecting of social happiness: its function is to make man's attainment of his last end easy and adequate. Having reached this point Catholic philosophy, knowing that it can distinguish everywhere the physical order and the moral, gives a tap with its analytical hammer, and straightway the notion, civilization falls apart and shows that it is made up of two things, civilization in the strict sense, belonging to the moral order, and culture, belonging to the physical. Here is where the dictionaries, the newspaper men, the modern philosophers blunder. Because of the intimate relation between the two they take culture to be identical with civilization. Culture is a necessary means to attain civilization. In itself it is neither morally good nor morally bad, but gets its moral goodness or badness from its relation to the end it serves. If it helps society on to civilization it is morally good, and if it hinders the work it is morally bad—and this, by the way, is the meaning of the maxim: the end justifies the means, inasmuch as it is accepted by any Catholic moralist, even a Jesuit. So far as it helps to true civilization, culture must be sought for diligently: so far as it impedes civilization, it is to be retrenched. Hence, steamers, railways, subways, skyscrapers, newspapers, schools, collèges, arts, sciences, theatres, operas, motor cars, Broadway, Fifth Avenue, not only are not civilization, they are not necessarily even signs of civilization. They belong to culture, and are to be judged according to the idea of true civilization: this is not to be judged of according to them.

Our immigrants are deficient in culture; but it is far from clear that with their definite ideas of God and His law, natural and revealed, of the end of man as derived from his relations with his Creator and Redeemer, of the duty of prayer and public worship, of marriage, of the family, of authority, both public and parental, of obedience and self-restraint they are of a lower civilization than that found in this country. The lack of culture could soon be supplied for the perfecting of their essen-

tial civilization were it not that we have perverted culture, forgetting that it is but a means to civilization, and making it stand for civilization itself.

HENRY WOODS, S.J.

The Christ, the Son of the Living God

The Presbyterians of Philadelphia have had a sample of the difficulties confronting them in their desire to unite on some common ground with other denominations. With the best intentions in the world and hoping to prepare the way for a peaceful rapprochement with their Baptist friends they invited, a few days ago, a representative Baptist minister, the Rev. Dr. Evans, president of the Crozer Theological Seminary, to address a ministerial body of Presbyterians assembled in Philadelphia. Dr. Evans so far ignored or forgot the purpose of the invitation as to use the occasion to ventilate his liberal theories concerning the Divinity of the Saviour. Of course, the Presbyterian ministers were duly shocked and scandalized. Some of their comments, as reported in the press, are indeed interesting. "For 1900 years," said one, "Christians of all denominations have been studying the Bible, and for nineteen centuries 999 out of every 1,000 Christians have believed that Jesus Christ is both God and man." This is a bit of Presbyterian folk-lore that will not impress the Baptist minister. Surely, he could not have meant that Baptists, Methodists, Episcopalians and Presbyterians have been studying the Bible for 1900 years. And if he did not mean that, what then did he mean? We should like to know the denominations that were so assiduously studying the Bible and never called in question the truth of our Blessed Lord's Divinity. History affords us no clue. Moreover, it used to be said that Luther discovered the Bible. But let that pass.

Is it true that out of every one thousand Christians 999 have always believed that Jesus Christ is both God and man? The question of the Divinity of Christ is not of to-day or yesterday. It certainly has been at all times a stumbling block for the Jews, and a folly to the Gentiles. On the road to Cæsarea Christ asked his disciples: whom do men say that the Son of Man is? Some said that he was John the Baptist, some Elias, and others Jeremias, or one of the prophets. His own people, as shown by the nature of this reply, was an unbelieving generation, and they crowned their unbelief by putting the Saviour to death because He proclaimed Himself to be the Son of God. It is worth noting, too, that the confession of Christ's Divinity: "Thou art the Christ, the Son of the Living God," came from the lips of one who for his sublime profession of that which flesh and blood had not revealed to him, but the Father who is in heaven, was made the rock on which the Church was built and against which the forces of error and unbelief have never prevailed.

The doctrine of our Lord's Divinity has been not only a stumbling block for the Israelites, but the rock of

offence to many in the fold of Christ. Time and again in the Church's history there have been men who arrogated to themselves the Christian name, yet to the question, who is Christ, have substantially given the same vacillating answer of the Jews. Passing over the Gnostics, who were rather a pantheistic sect, borrowing the phraseology and some of the tenets of Christianity, the stability and purity of the Christian religion were never more vigorously assailed than by the Arians of the fourth century, who denied the Divinity of its Author, and so far triumphed over orthodox belief that St. Jerome could say "the whole world groaned and marveled to find itself Arian." Undoubtedly, the Arians had the Bible and studied it, too, but they lacked the faith of Peter, and the Bible alone, far from saving them from error, only supplied them with ammunition to carry on their warfare. After being cast out of the Eastern Empire, Arianism found a home among the barbarians, who overran the West, and Arian Kingdoms arose in Spain, Africa and Italy. But by the silent force of the belief of the Church's faithful children, by her great bishops and doctors, St. Athanasius, St. Basil, and the two St. Gregories, by the formal decisions of her councils and the infallible voice of the successors of St. Peter, the long battle for the orthodox belief was decided in favor of Catholic tradition, and Arianism ceased to be formidable. From that time the heresy in the form which it took under Arius and his supporters has never been revived.

Again in the twelfth and thirteenth centuries the fierce Albigenses set up two Gods and reduced the Redeemer to the level of a mere creature. In modern times Socinians and Unitarians have fallen into the same error. Yet they call themselves Christians, and are not debarred from Christian fellowship, even by those Protestants who profess adherence to the highest forms of Christian orthodoxy. Luther, Calvin, and the other Reformers, if we except Socinus and his nephew, did not attack directly the doctrine of Christ's Divinity, but unwittingly they went further, and by setting up the Bible as the sole rule of Faith paved the way for its denial. As a result belief in the supernatural has been gradually eliminated, and with it will ere long disappear outside of the Catholic Church the firm belief in this great fundamental truth of Christianity.

The Baptist minister's denial of Christ's Divinity, then, should surprise no one. It is the logical outcome of the principle of private judgment. It is the legitimate conclusion of rationalistic principles applied in the domain of Faith. Unsound philosophy and loose theology tend inevitably to the same annihilation of what is fundamental in the belief of the Christian. The Christ of Kant is the Ideal of Moral Perfection and not the historical Jesus, and of this Ideal alone can in his system of philosophy the statements of the orthodox creed be predicated. According to Fichte, on the contrary, the real interest of philosophy in Christ is historical and not metaphysical,

inasmuch as Jesus first possessed an insight into the absolute unity of the being of man with that of God, and in revealing this insight communicated the highest knowledge which men can possess. In Schelling, Christ is merely the highest point or effort of an eternal incarnation and the beginning of its real manifestation to men. And the Christ of Hegel is not the actual Incarnation of the Son of God, but the symbol of God's Incarnation in humanity at large.

It is the old, old story. Some said that he was John the Baptist, some Elias, and others Jeremias, or one of the prophets. What can Protestant theology offer to withstand the rationalistic temperament of the times? To make of Christ a mere man, however perfect, is the fashion of the day. He is good, wise, a lawgiver, a great teacher of ethics; but the truth that He is the Redeemer, the Christ, the Messias, the Son of God, presents too many difficulties for the modern believer or unbeliever to admit. The unscientific higher criticism has turned the Bible into a discredited book. For Protestants, the Bible has become synonymous with Babel. The Bible may be good enough for the benighted heathen to ponder over—and never were so many copies of the Bible shipped to foreign parts as in 1912—but as an inspired document, or even a reliable historical narrative, it is declared to be utterly untrustworthy.

There seems no intrinsic improbability of the future union of Protestant sects. But when that day comes, if it ever should, it will be found that the fundamental belief in Christ's Divinity has gone by the board. Then, as in the remotest past and down through ages, the Church of Christ, under the leadership of Peter, will continue to proclaim of Jesus, in the face of denial from without, and if need be even from within the fold, the everlasting truth: Thou art the Christ, the Son of the Living God.

EDWARD SPILLANE, S.J.

Romantic Philosophy

M. Bergson has arrived. The Sion of New York has flung open her doors to him, and for some time to come her halls will reecho with the message which he is anxious to deliver to American thinkers. It was gracious of this French savant to leave his beloved Paris for the purpose of instructing us in philosophy—the more so that few will understand his wisdom, and fewer still will take it seriously enough to make it their own. For Americans prefer hard facts to vague mysticism.

But be this as it may, it behooves us, as a courteous people, to give ear to his speculations, both for the good and the evil that is in them. What gospel has this man brought to us from sunny France? One peculiarly his own. Bergson is Bergson's gospel. Bergson's moods and whims are Bergson's theme. He has come to discuss philosophy. He will not do so. He cannot. For he is not a philosopher; his speech is not the language of a sage. He is a romanticist, a mystic, speaking the vague,

uncertain, unscientific language of mysticism, striving to give expression to subtle moods and fugitive emotions which escape analysis and defy verbal formulæ.

True, he is quite abreast of the times. But that is scarcely wonderful, for the *Zeitgeist* is but the reflection of emotional souls, M. Bergson's amongst others. The age is imaginative and emotional at the expense of conceptual knowledge. So is Bergson; and he speculates on his emotions with considerable pictorial and dramatic ability. And men hearken not to be convinced, but only to be mystified. Romanticism has come unto its own in him—not the noble romanticism of Ruskin, but the unsteady, bizarre variety of Maeterlinck and Ibsen, and, as Schinz will have it, of Rousseau. So, despite a wealth of detail and a variety of illustration that are remarkable, his philosophy is of necessity most unsatisfactory from every standpoint. It never rises above its source, Bergson; and without the least injustice it can be stigmatized with Anacreon's characterization of the cicada: *gêgenêsn anaimosarke*.

Moreover, by the very fact that it is moody, temperamental, idiosyncratic, it is both unscientific and, at times, flatly contradictory. It shifts with its author's moods, jumps with his whims and changes with his idiosyncrasies. The result is a farrago quite prodigal of statement and altogether thrifty of argument. Indeed, M. Bergson has a poet's disdain both for the value of facts and for proofs. He has seen a vision and talks in rhapsodies. His language flows on sweetly and serenely like a babbling brook, wandering now this way, now that, to escape obstructions, all the while charming the eye and ear, but leaving the intellect untouched by anything of profit. And just as one who uncautiously follows the course of the gentle, sinuous stream, oftentimes finds himself floundering in a quagmire or wrestling with a thicket, so the student of Bergson who does not read in a critical spirit is often cast into the quagmire of contradiction or plunged into the thicket of obscurity without compensation for his trials, unless, indeed, a fine scorn for his guide and a ruffled temper be counted as profits.

Not that the guide is not acute. Far from it. His shortcoming is more than a deficiency. It is a defect. He is perverse. Acumen he has in abundance, but he persists in exercising it on the development of a purely personal equation and a preconceived notion which he decks and bedecks with picture and metaphor quaint and catchy enough to lure the mind into a dreamy passivity, if not acquiescence. And no writer of modern times is more profoundly ingenious in dragooning recalcitrant facts and tell-tale objections into his ranks. He strips an enemy of his uniform, clothes him in the togs of an ally, bewigs and powders him almost beyond recognition, and strives to make him do service in a hostile cause. That is clever, but like all cleverness, it overreaches itself, and for all its attractiveness leaves Bergson's philosophy just a romantic rhapsody—nothing more.

This paper will not attempt to give a detailed criticism of M. Bergson. His thirty or more volumes and pamphlets are too large a thesis for a page or two of a weekly publication. Our aim is rather an exposition of the framework of his philosophy. This we judge quite sufficient. For Bergsonism goes down before plain every-day common sense. The weapons of profound scholarship are unnecessary for its overthrow.

The fundamental idea of the distinguished professor's creed is his notion of time. This, he says, is of two kinds, one false, the other true. The first variety is a medium in which our conscious states succeed one another in a discrete series, so that they can be counted. This is not true time, but space ("Time and Free Will," p. 91). Real time is far different. It is a psychical impetus, a stream of consciousness, which never fully is, but is always becoming; a great river of conscious life, a substantial, resistent reality, which never halts in its progress, but always flows on and on, rising and falling, winding and twisting, pushing and crushing, aimless and purposeless, save for the fact that it seeks increase, greater volume, wider expansion. This stream is never the same. It never repeats itself. It is always changing. It exists by change. And as it flows it carries the past in the present, and creates the future, which the present overflows. Never for an instant does it part with the past. It cannot. The past always is. It preserves itself automatically and grows without ceasing.

An illustration may help us to get some idea of this weird speculation. Stand at the edge of a mountain torrent. Single out a certain portion of the rushing water. Imagine that this is not fully itself, but is always increasing in volume and expanding in power. Then fancy that the water on which your eye this moment rested carries wrapped up in itself all the water that ever left the source of the stream; picture, too, that the aforesaid portion of water is creating the water in front of it, and at the same time overflowing it. Now watch that water once again. It rolls and tumbles and pushes and roars and twists and turns quite aimlessly, and so constantly that you can fancy motion, change to be its essence. This is the foundation of Bergson's philosophy;—time, a psychical impetus, a stream of consciousness, which is shared by plants, brutes and men.

From this consciousness arises matter. Just how is not precisely clear. Two explanations are offered. They appear contradictory. Perhaps they are but complementary. In the first instance matter is represented as congealed consciousness, solid parts of the vital current, which the stream carries along with it ("Creative Evolution," p. 239). This, however, is not Bergson's abiding conviction. His favorite explanation is to the effect that matter is a motion inverse to the flow of consciousness. For some reason or other the stream of consciousness meets an obstruction, and though its motion is not thereby destroyed, yet a movement opposite to the original flow is set up in the stream. That new movement is

matter. To illustrate: stand once again at the brink of the mountain torrent. All motion of the water is in one direction, down. Suddenly, in some mysterious way, a movement is generated in the opposite direction, up. The motion down stream is consciousness, the motion up stream is matter. Mark it well, however, there are not two streams, but only two different motions or currents of the same stream—a down flow, consciousness, and an up flow, matter. Of course, this river of life, this stream of consciousness, this *Elan Vital* meets opposition from matter. However, it is not entirely checked in its course. On the contrary, it pulses against the matter, carries it forward, wiggles into its interstices, and thereby organizes it by releasing it from subjection to physical law and inserting indetermination into it.

Now the opposition offered to consciousness varies in degree. At one point the stream moves rather freely, dragging along obstacles which weigh on its progress, but do not stop it. At this point consciousness eventuates in humanity. And the matter which it bears along with it, and into which it insinuates itself divides the current at this place into individuals. Thus souls are continually created, which, nevertheless, in a certain sense pre-existed. These souls are nothing else than little rills into which the great river of life divides itself, flowing through the body of humanity ("Creative Evolution," pp. 269, 270).

This is astounding. But M. Bergson is nothing, if not astounding. So let us possess our "little rills" in patience for somewhat still more romantic. Man is now set up. But he is not the only creature in the world. Whence all the others, plants and brutes? Nothing is easier to explain. They are all from the same source. In fact, they correspond to three divergent tendencies of consciousness. The flowing stream of life by reason of opposition from matter is split up into three divergent directions without plan or aim ("Creative Evolution," pp. 102, 104). One of these movements issues in the vertebrates, which are topped by man, whose evolution has been already described; another eventuates in arthropods, which find their greatest perfection in ants and bees; a third in plants, which differ in no essential from brutes and man. The consciousness of all three interpenetrates, even though that of plants be immersed in unconscious torpor. All three have the same kind of intuition, or at least plants have an instinct which differs in no essential from intuition in brutes and man ("Creative Evolution," p. 170). In fact, no definite characteristic distinguishes plant from animal. There is no single property of vegetable life which is not found in some degree in certain animals, not a single characteristic of the animal's which has not been seen in certain species, or at certain moments in the vegetable world. ("Creative Evolution," pp. 105, 106.) Our mountain torrent can be called into requisition to illustrate this last phase of Bergson's philosophy. There is just now one current, one motion in the water. Opposition arises; the one motion is split into three

divergent movements. The first of these moves on rather freely, carrying matter with it, (*sic*) entering into the matter, organizing it, shaping it, producing vertebrates. The second motion meets more opposition, but yet it is not wholly impeded. It moves fairly well, works on matter and produces arthropods. The third movement is reduced to sluggishness by great resistance; still it impresses itself on matter, inserts itself into it, producing plants, in which consciousness is buried in torpor.

Such in barest outline is M. Bergson's gospel as it deals with the things of earth. Judgment on it is reserved, for the present.

R. H. TIERNEY, S.J.

The American Ruthenians

The London *Spectator* recently informed its readers that there is a wholesale apostasy of the Catholic Ruthenians to the schismatical Greek Church. "The excitement," says the writer, "has even spread to the United States. Over 40,000 Galician emigrants have left the Uniate for the Orthodox Church, and submitted themselves to the Russian archbishop at New York."

This statement is in many respects quite misleading. What the writer has done has been to give the whole amount (at its largest estimate) of the defections from the Union in America to the "Orthodox" Church from the year 1892 to 1912—a period of twenty years. There has been no sudden going over except in 1893, when Rev. Alexis Toth defied Archbishop Ireland and joined the Orthodox. He is said to have carried away some 10,000 to 12,000, and was made a mitred archbishop for it by the Russian Holy Synod. The next large movement to the Russian Orthodox was in 1907, just after the appointment of Bishop Soter Ortynsky, when the malcontents joined the Russian Orthodox to about the extent of 10,000. The other figures represent secessions of various numbers from time to time during twenty years.

It must be remembered that the Ruthenian Greek Catholic has not far to go to become a Russian Orthodox. The peasant is not keen on theological differences, but he appreciates his rite. The language at the altar, the vestments, the ceremonies and the forms of worship are the same, only that prayers for the Czar and Holy Synod are in one, and for the Pope in the other. It seems to him very much like exchanging a bearded priest for a shaved one, a Roman cassock for one with flowing sleeves.

The Ruthenian defection to the Russian Orthodox Church in America is largely our fault. We Catholics of the Roman rite have not taken the trouble to understand them, their language, history, rites, religious practices and privileges, and in fact, even priests, as well as laymen, have scarcely recognized them as Catholics, although many of their forbears have suffered exile in Siberia for their faith. Least of all, have we ever extended them any pecuniary help. Their churches in

America—and there are now 150 of them—have been built out of their slender earnings in the coal mine and iron mill. On the other hand, the Russian mission here is subventioned by an allowance of nearly \$100,000 from the Czar, and a yearly stipend of \$10,000 from the Holy Synod, and lately Mr. Charles R. Crane has given them \$10,000 a year for three years, to found and carry on a school of church Russian music. This gives them an immense financial superiority over the poor Ruthenians, among whom they are daily sowing discord whenever an opportunity offers.

But the Ruthenians here are winning their people back from the Russians. Father Pidhoretzki, pastor of St. George's Greek Catholic Church, in East Seventh Street, New York, has a larger and a finer church than the Russian Cathedral, and it was all bought by his people's money, plus a heavy mortgage. He has nearly emptied one of the Russian churches, and is depleting their cathedral congregation. It simply means that all his people are coming back to him. With encouragement, I feel that all the former Greek Catholics will, before long, be back in the fold. At Easter and Christmas his church cannot contain the congregation; they fill the building, the steps, the sidewalk, and the roadway extending to the opposite side. They are generous givers, too, like the Irish Catholics—their last Easter offering amounting to nearly \$1,400. That is a splendid example of faith for poor people living on the East Side.

ANDREW J. SHIPMAN.

CORRESPONDENCE

Outlook for 1913 in Ireland

DUBLIN, January 9, 1913.

The swan-song of the dying year was sung by a large congregation at St. Francis Xavier's, Upper Gardiner Street, on New Year's Eve, December 31. The swelling notes of the majestic Te Deum, the fervent tones of the preacher, the tinkle of the sanctuary bell, and the deeper, silent adoration that rose from the heart of Catholic Dublin were all in sharp contrast with the riot that too often ushers in the New Year elsewhere. But one cannot be sure that it will not eventually come: even Catholic Ireland is not always safe from foreign importations of questionable morals. Not long ago I saw, in the streets near College Green, a dozen large placards advertising a certain unsavory play of the meretricious type, which several American Mayors had forbidden to be enacted within the precincts of their cities.

New Year's day inaugurated a year that may be epochal in the history of this nation. Certainly, there have been few brighter prospects since the clouds gathered and the sun set over Parnell. That the Home Rule Bill shall be written on the Statute Book of the realm within the life of the present Parliament is the solemn promise of a Government that seems determined to do late justice, in spite of the tin thunder that the Opposition, under Mr. Bonar Law and Sir Edward Carson have been manufacturing, chiefly in Ulster. Sir Edward Carson's Belfast demonstrations have turned out to be nothing but political sham, by a minority that feared, not

religious discrimination, as Mr. Carson has since significantly admitted, but rather a much needed readjustment in the matter of political patronage, in which the Protestants have long enjoyed notoriously disproportionate privileges.

What, then, with the Unionist Party at odds with its leader, with many former Unionists coming out frankly in favor of the Bill, with that stronghold of Protestant Unionism, Trinity College, veering around to meet the inevitable with the best grace compatible with its Elizabethan traditions, with 21 Irish landlords issuing a remarkable statement, in which they disclaimed all sympathy with the Ulster panic, and emphatically declared that under Home Rule they have absolutely no apprehension of any religious or civil oppression for Protestants, and finally, with the Ministers of His Majesty's Government more vigilant and resolute than ever, because of the recent snap division in Parliament, the New Year may truly be said to be big in promise for the future. The Bill will have passed the Committee stage and will have gone to the House of Lords before this letter reaches you. The Upper House, of course, may have the courage to throw it out; in fact, the protagonist of obstruction has already been named, the Duke of Devonshire, who would thus follow the example of his uncle, who declined to join the Liberal administration in 1886, but as Marquis of Hartington, proposed the rejection of the Home Rule Bill. This rejection was carried by 341 to 311, a majority of 30. Again, in 1893, after the Bill had safely passed the Commons, the Duke moved its rejection in the Upper House.

Upon the present Duke of Devonshire, therefore, devolves this unenviable heritage—that of hangman of a nation's hopes. But it matters comparatively little for the fortunes of the Bill. Times and the world have changed mightily since 1886 and 1893, and since the recent shearing-process, which was applied to the authority of the Lords in 1911, they are powerless to nullify the action of the Commons; they may delay, but they cannot legally prevent the fulfillment of England's oath to Ireland, and the world.

If the political horizon is thus bright, the educational outlook is not less promising. Second only to the struggle for national recognition has been the long, bitter fight for Catholic equality in University Education. Victory in the latter has come at last, a fitting preamble for the advent of the former. The new National University is now in the fifth year of its existence, and though laboring under certain drawbacks, arising chiefly from lack of adequate buildings (a disadvantage soon to be remedied) it is grappling systematically and courageously with the multiplex problems that greet every institution as it emerges into the light of a newer day. The Department of Education in particular, under the stimulating leadership of Father Corcoran, S.J., is exercising an energizing influence that is already bearing much practical fruit in numerous projects for the moral and social betterment of the needy classes.

The Jesuit Fathers have erected on Hatch Street a magnificent new Hostel for University students. It was particularly fitting that one of the last of Dr. Delaney's public acts, before he retired from the active government of the Irish Province, should be the completion of this pledge in stone by which his Order links itself, with confidence, to the destinies of that University which he was so instrumental in winning for his people. It will be a lasting monument to his life-long labors for higher Catholic education.

Situated within a block of the main University group, on Stephen's Green and Earlsfort Terrace, the Hostel will immediately attract the attention of even the most casual passerby as he passes up Leeson Street towards the Bridge, for it cuts the sky line sharply and impressively, towering over everything in the near vicinity. Indeed, in point of form, it challenges comparison with anything of its kind in Dublin. One actually feels a sense of relief to see the usual monotony of perfectly similar roofs broken at last by the projecting spires, the arched windows, and the prominent Cross that surmounts this latest addition to Dublin University life. Architecturally, this Hostel of collegiate gothic, is an innovation—a courageous one too—for it has broken away from the domination of the Georgian School which, while producing such exquisite interiors, abandons the exteriors to a drab mediocrity.

Besides the common rooms proper to a house of studies, such as library, assembly-rooms, lecture hall, museums, chapel, refectory, parlors, offices and the like, there are seventy large, airy living rooms for student-boarders. Each apartment,—large enough to accommodate two in case of necessity—is fully equipped with all modern facilities for heating, light and ventilation. Most of the living rooms have two windows overlooking a large central courtyard or quadrangle, to which entrance is had by a covered driveway leading from the street. The heavy swinging gates of grilled iron that form the centre of the frontage lend a picturesque air to the approach, and remind one of the old English mansions of baronial days. The body of the structure is of a pleasant red brick, relieved by granite trimmings and heavy stone windows, ornamented with Gothic tracery and mullions.

The Hostel was ready for occupancy on January 7, and on that day, the first of Hilary term, the pioneers entered their new home. Rev. Thomas Finlay, S.J., M.A., Professor of Economics at the University, is Master of the new hall, and with him is associated Rev. John Gwynn, S.J., M.A. The latter was honored on the very day of the opening of the Hostel by being elected to the Governing Body of the University. Under the headship of these well-qualified educators it may, with confidence, be hoped that University Hall as a centre of Catholic culture and intellectual activity will become for the National University what some of the more famous halls have been for Oxford and Cambridge. E. A. W.

The Young Men of France

PARIS, January 15, 1913.

Those who are convinced that a distinct and most consoling religious revival is taking place in France at the present day, must rejoice to hear from the lips of one who knows that their optimistic views on the subject are based on solid realities. In an eloquent speech, delivered at the *Salle du bon Conseil*, in the parish of St. Francis Xavier, in Paris, on January 9th, M. Pierre Gerlier, one of the leading young Catholics of the day, successfully proved to his hearers that the separation of the Church and State, which was destined to ruin the Church, has served, on the contrary, to develop her energies and increase her influence.

M. Pierre Gerlier is an interesting personality. He is the President of the *Association Catholique de la Jeunesse française*, an association that has existed for a quarter of a century and that, at the present day, numbers one hundred thousand members, belonging to every

rank and social position. The association is based on the religious convictions and practice of its members; they keep aloof from politics and profess to be merely the devoted and submissive servants of the Church. M. Gerlier represented them at the Eucharistic Congress of Montreal; he is an excellent specimen of the young men of France, whose activity, controlled and guided by their loyalty to the Church, is slowly but surely renovating their country. Eloquent, zealous, tactful and thoroughly kind and brotherly in his dealings with his associates, M. Gerlier seems to strike the right note when he speaks of the moral and religious condition of his country. He recognizes the strength and malice of the evil powers that are working to un-Christianize the masses by the ruthless expulsion of the teaching Orders, and the crafty persecution waged against the religious or free schools, but he also is convinced of the daily increasing vitality of the Catholic Church in France. When the separation took place, under the iniquitous conditions that our readers know, the enemies of the Church were confident that their triumph was at hand; but there again God's Providence visibly drew good from evil, and the Church, robbed of her property, came out of the ordeal penniless, but free. Not a discordant note was heard from the French clergy, whom the Holy Father forbade to enter into negotiations with the spoilers: bishops and priests alike accepted the new conditions and, from that to this, their exterior influence is steadily on the increase. They are no longer the paid servants of the State, and this makes them more popular with the people, for it emphasizes their disinterestedness and self-sacrifice. Another point was happily touched upon by M. Gerlier, to whom it is fraught with meaning. It is a well-known fact that the atheistical and free-thinking spirit that has undermined religion in France originated with those who are commonly called *les intellectuels*. M. Gerlier willingly acknowledges the extraordinary influence that men of talent and eloquence exercise over his emotional and susceptible countrymen. But at the present moment, he adds, the Catholic Church is extending her sway among these same *intellectuels*, and many of the leaders of French thought acknowledge her divine right to influence the minds of men. The conversions of M. Brunetière, Coppée, Huysmans, Bourget, and other well-known writers, made a deep impression in the world of letters; the leading poets of the younger generation are now openly Catholics; so are a number of professors and pupils of the University. They no longer, when they assert their right to practice the religion in which they believe, have the feeling that they belong to a losing cause; their attitude is that of men who are secure in their convictions, and who are proud of the army in which they have taken their stand. On the organization of that army, on its different groups and their daily increasing vigor and activity, M. Gerlier spoke with the experience that his functions as President of the *Jeunesse Catholique* have given him.

Never before have the French Catholics realized, as they do at the present moment, the necessity of a united and common action, if they wish to win the day. The *Jeunesse Catholique* is the most important of the associations that exist for the young, but there are many other local groups, founded on the same lines. Some organize gymnastic or sporting meetings for the working classes, others devote themselves to works connected with the press, one and all are filled with a fervent and thoroughly practical religious spirit, and at the basis of their social work is a foundation of solid Catholicity.

This spirit is developed by the spiritual retreats, which have become a favorite practice among the young men belonging to the Catholic associations. Twenty-five years ago, said M. Gerlier, the idea of young workmen, peasants, clerks or country gentlemen leaving their occupations to follow a week's retreat in a religious house, would have excited some surprise, and probably mockery; now the practice has become so common as to attract the attention of anti-clerical journalists. They begin to realize that these retreats stimulate efforts that they deplore, and furnish weapons that they have learnt to fear.

M. Gerlier aptly illustrated his theme by copious extracts from anti-clerical papers. The most intelligent socialistic and anti-religious leaders pay a striking homage to their adversaries' growing strength and importance by the fears that they express as to their possible victory in the future. This in itself is a powerful encouragement, but, the orator added, it would be madness to believe in the speedy issue of a deadly contest. Against the Church are arrayed tremendous forces: all the power of the official world, the far-reaching influence of active Freemasonry, besides the innate spirit of rebellion that years of evil teaching have developed in the minds of the young.

If the French Catholics wish to keep the positions that they have won the utmost vigilance is necessary, but if they are forbidden to rest from their efforts, they are now permitted to look forward, in God's good time, to a happy issue of their hard work. They may lawfully rejoice at the Church's growing influence over the souls of their countrymen, at the Catholics' greater union and brotherly cordiality on the standpoint of religion. It is mainly owing to this union that they are no longer a timid, divided and down-trodden party, but a vigorous and active army, that in reality represents the real soul of France.

C. DE C.

Post-Collegiate Work in Anatolia

You ask me for information regarding our work among the young men of our missions. We cannot boast very much about it. If it be difficult to recruit, even in the capital city, young men of character and education, how much more so in the provinces! In all our mission centres, save Adana and Sivas, there is neither bank, nor industry, nor railway, nor administration bureau. A college graduate will find no position suitable or lucrative. He will naturally be drawn to distant cities—in Egypt or America. Every year a new swarm goes out from our colleges, yet the number of our "old boys" remains almost stationary. This will make you understand why works once flourishing languish after a time, and have to be abandoned. Besides, it often happens that there are very serious local difficulties. At Marsivan, for instance, we have to struggle against the preponderating influence of Protestants, who have made this the centre of their works in Anatolia. They have a college of boys and girls, an orphanage, a university, a hospital, excellently fitted and abundantly maintained, a foundation of several millions, without counting the abundant annual contributions from America. Moreover, Marsivan is headquarters of the Armenian Committees, and is dominated more or less by secret and revolutionary societies. The unfortunate city has, besides, suffered from a series of disasters—conflagrations, paralysis of industries, destructive frosts, and commercial crises. Third, we have been unable to

form a circle, properly so called, and have had to confine ourselves to evening classes and conferences. These latter have been so successful that the Protestant journals have asked for the publication of two conferences of Father Poidebard on Socialism. This year we have begun, with the aid of our older college students, a society for the poor, after the model of the Society of St. Vincent de Paul. We have had for years the very fruitful work of retreats, and of the Armenian press.

Amasia contains a young Catholic community, formed almost exclusively of converts and a few foreign families. Non-Catholic missionary activity scarcely exists here, and our college easily surpasses all the Armenian schools. Here we have a circle, evening classes, and conferences. We have an association of former students, and another to aid the needy. We have a Franco-Armenian library, and most profitable retreats.

Tokat is an old Catholic centre, and sufficiently prosperous. Its people are noted for their courtesy, a tradition of this former literary town. Here our works have had great fame. We have had annual reunions and banquets, presided over by French Consuls, with literary and scientific conferences. Amongst the latter may be mentioned those of Father de Jerphanion, during which the educated people of Tokat saw under their astonished eyes wireless telegraphy in action, a little electric saw-mill, and a miniature electrical railway. All the apparatus had been constructed by the lecturer himself. Amongst our encouraging works may be mentioned the monthly night adoration of the Blessed Sacrament, and the visitation of the poor by our association of former students. They began by asking alms publicly through the streets, headed by Father Giustiniani. We have here also a patronage of young dyers—a very numerous body at Tokat.

At Sivas we have a still more energetic people. Our young folk do not fear to play in the open air at 40 degrees below zero. Catholics are not very numerous, but have been blest by the long scholastic labors of Fathers Rougier and Oddon, which have resulted in consoling associations and works of the young. Father Rougier has gone to receive his reward, and Father Oddon has celebrated the silver jubilee of his professorship. In September he began his twenty-sixth course of French. Besides the works mentioned above we have here a Conference of St. Vincent de Paul, and an association of men, whose exercises are all in Armenian.

At Cesarea the chief obstacle is emigration. The men go far away—to Constantinople or America. Still we have founded a small Apostolic school; and, not to enumerate other works, the evangelization of the surrounding villages has been remarkable.

Adana is a semi-European city. It contains Christians of all rites and tongues, and many works retain them around their native altars. The fire of 1899, and the heartrending catastrophe of 1909, hindered many an ambitious enterprise. We are still reconstructing; but so far we have not even a chapel. Our hospital and Conference of St. Vincent de Paul have relieved many of the unfortunate people, and the young men have been under the direction of one of our Fathers.

We are hoping that the Samsoun-Sivas railway will lead to the establishment of banks, and the development of industry and trade. We have to face the evil influence of secret societies and the rancor of sectarianism. Still the perseverance of our ex-students in the midst of examples of impiety gives solid ground for hope.

A MISSIONER.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, FEBRUARY 1, 1913.

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Taxing Churches

Surrogate Fowler, for whose learning and ability the lawyers of New York profess the greatest respect and even admiration, has just ruled that a bequest of \$500,000 made to the New York Historical Society is not subject to the Government Tax. The reason is because the Society "performs a meritorious governmental service in the most important of governmental functions, the making of good citizens."

It will be well to remember this utterance when the question of taxing churches, which is now in the air, is brought before the public. Assuredly greater results are achieved in making good citizens of the many hundreds of thousands of men and women who crowd our churches, Sunday after Sunday, and frequently during the week, than all the Historical Societies of the world could ever hope to accomplish.

Wanted—A "Discriminating News Instinct"

In an admirable letter on "The Ethics of News-suppression," which recently appeared in the New York *Evening Post*, Charles V. Stansell urges the editors and reporters of our daily press to bring their "news instinct" to delicate perfection by making it a "discriminating news instinct—an instinct that will not only ignore a type of news that the public does not want, but a type of news that the public ought not to have."

"Just because that big baby, the public," he continues, "will devour unwholesome news, swill-tainted fiction, and gaze at indecent picture shows or vaudeville, is no reason whatever that it should be aided in doing so, especially by a power which ought to be a leader of thought and a bearer of light in our national life.

"Not until our newspapers realize this fact," is his warning, "and more especially not until they reduce

to a minimum accounts of ingenious and suggestive crime, will they cease to serve an immoral purpose with the weaker and criminally inclined elements of our population. For crime is not made odious by constant exposure, but it is made to appear common; and whatever seems common is bound to be regarded with little aversion, or even welcomed as a solution of difficulty."

These truths are well expressed. For the delusion is widespread that the sovereign remedy for the evils of our times is publicity. Many journalists seem to believe that the mere laying bare with little reserve, of even the most loathsome sores and plague spots in American cities, will inspire the public with such a noble rage that the causes and conditions producing these evils will promptly disappear. But does this take place? Hardly. Spreading broadcast in the press detailed accounts of life in the "underworld" deadens rather, as Mr. Stansell shows, the public conscience, and certainly makes so familiar with evil the young and innocent that old-fashioned parents are filled with grief and amazement. "The mere body of this ugly matter," as R. L. Stevenson forcibly puts it, "overwhelms the rare utterances of good men; the sneering, the selfish and the cowardly" (and the indecent, too, we might add) "are scattered in broad sheets on every table, while the antidote, in small volumes, lies unread upon the shelf." That passage was written some thirty years ago. Were its gifted author living now, would he not say that vast multitudes whose only reading is the daily paper not only fail to use any antidote, but do not even feel the need of one?

Corporal Punishment in Schools

A week or two ago mention was made in the New York papers of a report recently turned in by a commission of expert educators which advocates corporal punishment in a restricted form in our elementary schools. Writing to the *New York World*, January 19, a school teacher pleads for the immediate approval of the report, and rehearses reasons, from her own experience, that should have influence with "those misguided sentimentalists who would rather see a child develop into a ruffian than see it properly punished."

There will always be, we suppose, a difference of opinion among those interested in the question of the permissible sanction to enforce discipline and order among the young people in schools. Were the school teachers of New York not so tied up by the restrictions imposed upon them by a system which effectually thwarts their reasonable criticism of school methods, we should, no doubt, hear much more of such personal experiences as impelled the writer of the letter in the *World* to express her approval of the report advocating corporal punishment in a restricted form:

"For several years, she writes, "I have taught in the 'toughest' sections of the city. I have seen teachers bulldozed by pupils. I have seen teachers

threatened with the loss of their positions. I have seen pupils yell after and insult teachers on the street. I have even seen these little ruffians throw missiles at them. Did such conditions exist when corporal punishment was allowed? I have seen teachers, men and women, going into the system deeply imbued with the idea and desire of being kind and gentle, and soon learning, to their sorrow and regret, that kindness and gentleness are not appreciated. In fact, they soon discovered that a kind teacher is considered, in the boys' language, a sort of easy mark."

That there is need of an efficacious reform in school discipline is evident. Mr. Coler, the former Controller of New York City, whose new book, "Two and Two Make Four," is arousing the widespread interest it deserves, contends in that work "that there are no educators in this country of any note who will deny that the public schools at present are not making for righteousness." He cites the growth in New York City "of a new type of criminal—a conscienceless, fearless young brute, who murders for hire and recognizes no moral accountability and no social obligation." Early last year, Mr. McAdoo, Chief Magistrate for the first division of the Greater City, in the first report issued by the reorganized Board of City Magistrates, uses even stronger language in describing the "most troublesome element we have to deal with."

He tells how New York is menaced by an army of young men and boys, "without reverence for anything, subject to no parental control, cynical, viciously wise beyond their years, utterly regardless of the rights of others, firmly determined not to work for a living, terrorizing the occupants of public vehicles and disturbing the peace of neighborhoods, who have no regard for common decency. From the ranks of these lawless rowdies . . . come the so-called bad men and other criminals and dangerous characters."

Evidently the kindness and gentleness advocated by sentimentalists in dealing with the youth in the schools have not been productive of marked success in their training. Might it not be well to go back to old methods—as our reformers are being forced to do in so many phases of school work? The Wiseman's word regarding the rod used to be universally recognized as a very true word in inculcating among those of immature ways and unformed habits the golden virtues of obedience and reverence.

A Gathering Cloud

Attention is called by the Central Verein to a proposed network of organizations which the leaders in the "Menace" movement are endeavoring to extend over the United States for the destruction of the Church. It is to be known as the Associated Menace Clubs of America, and "its sphere of activity," according to its constitution, "shall be limited to that occupied by *The Menace*."

Local clubs are to take whatever action is deemed necessary "in opposing the encroachments of a foreign or despotic power, be it political or religious." What in the bewildered imagination of *The Menace* readers is signified by these words needs no interpretation.

The propagandists of this project and of other similar movements are already, we are told, bombarding the Senate with demands directly aimed against the liberty of the Church, and a petition has recently been submitted to the State Legislature of Missouri, requesting the passage of a law which shall place the Catholic convents and charitable institutions under State supervision, forbid possession of private graveyards by religious communities, levy the same tax upon religious institutions as upon factories, and enforce the restoration of all previous possessions to persons leaving religious orders. If the danger cloud represented in these movements is at present only of the size of a man's hand, we cannot say how soon it may grow into threatening proportions. The ignorance in regard to matters Catholic is in many sections sufficiently dense, and has been intensified by the reading of Socialistic and other radical literature, to constitute a real menace.

The most serious measure probably is that to which our attention is drawn by the *Katholischer Westen*. It is the purpose of certain factions, earnestly interested in the independence of the Philippines, to submit a formula which has been so worded as to provide safety to personal property, but leaves the property of the Church a prey to almost certain confiscation by the revolutionary elements. Thousands of petitions for this measure have been sent to the offices of the various Congressmen. If Catholics remain indifferent they may learn of the passing of the objectionable clause—"Provided, that the Philippine Constitution shall guarantee the security of all personal property"—before they are aware of its significance. The property of the Church is not personal property, and therefore would not be included in the provision, which has for its author Mr. Jones, of Virginia. It is necessary that Church property be specifically included.

Solidarity of Masonry

The *American Freemason* of February, 1913 (though by a proofreader's oversight "1912" appears on the cover) publishes a summary of a circular letter sent out by a number of very earnest Freemasons who participated in the recent International Peace Congress at Geneva. The editor calls attention to the fact that

"It is signed first by Brother Maghalaes Lima, *Grand Master of Portuguese Masons, and one of the principals among those concerned in the deposition of royalty in his home country, and in establishment of the Lusitanian republic*. The circular is at once a warning and an appeal. It sets forth what are alleged to be the designs of the Roman Church—to make itself the supreme, even the sole

authority, not only in things spiritual, but also in purely temporal affairs. These efforts, says the circular, are adapted to meet every situation: sometimes made openly, defiantly, brutally; at others proceeding by methods hidden or plausible and jesuitical. The unceasing efforts of clericalism, continues the circular, have but one aim—to rehabilitate the Vatican as seat of a world power; to elevate the papacy above all governments. After giving several recent illustrations of priestly intrigue, the framers of the circular call upon Freemasons of all countries to forget their differences that they may unitedly face the common danger. Craftsmen are urged to make such preparation that they may resist clericalism at every point. Only thus can the freedom of conscience, gained by past struggles and sacrifices, be preserved from the destroying hands of bigotry and intolerance."

Nor does this article exclude English and its associate American Freemasonry, which have hitherto protested that they had no affiliation with the anti-Christian Grand Orient of France. For in the same issue of the *American Freemason* we are informed that the result of the meeting of the International Masonic Club, held in London on November 15, was the conclusion:

"1. That the Grand Orient of France, with regard to religious tests, is much nearer to the original plan of Masonry, as set forth in the first Constitutions, than is the Grand Lodge of England.

"2. That the French Masons are worthy men, doing a wonderful work for the cause of progress and enlightenment."

"As a matter of fact," continues the writer, "French Freemasonry has ever since 1878 been steadily growing more intelligent and scholarly, more compact, more serene, more self-confident, more effective, and more elevated. At this day it is the model for all the world in respect to these qualities. There is no American jurisdiction that can compare with it."

And yet the Grand Orient of France is so avowedly atheistic that it boasts of having by its legislative action "extinguished even the lights of heaven"; while the Masonry of Portugal, over which Mr. Maghalaes Lima presides, has made an Inferno of that unhappy country from the first day that the revolution, organized by the Craft, set up its cruel and ridiculous republic.

A Noteworthy Example

An instance of remarkable generosity and self-sacrifice on the part of a body of young women in Cincinnati deserves to go on record in this day, when so much is said and written regarding the happy influence a wider extension of women's activities may have upon social conditions. It appears that the Good Samaritan Hospital of that city, for many years the scene of the devoted labors of the Sisters of Charity, because of its present unfavorable location due to the crowding into its neighborhood of industrial and factory buildings, is obliged to

seek a new site on the hill-tops. Like practically all Catholic institutions, the old-time pride of Cincinnati's hospital list is not richly endowed; it has always depended upon the charity of its friends. Happily, its present need is awakening that charity to renewed generosity, and contributions are flowing in from rich and poor most gratifyingly.

Some time ago the Young Ladies' Sodality of St. Xavier's Church, an organization 96 per cent. of which is composed of working girls, voted to subscribe \$500 to the New Good Samaritan. At a meeting held a week or two since the young women of the Sodality determined to do better than this, and they increased their first subscription to \$5,000, for the perpetual endowment of a bed in the hospital on the hill-top. One thousand dollars was subscribed towards this amount at once, to be paid by the coming Easter, and it is planned to have the additional \$4,000 in the treasury within two years.

It is a magnificent example, all the more praiseworthy coming, as it does, from a society whose members are nearly all wage-earners in moderate financial circumstances. When one learns that the young women have made their offering gladly and of their own initiative, and that their gift is as generous as that of any individual millionaire contributing to the New Good Samaritan Fund, and greater, we are informed, than the combined donation of influential organizations of Catholic men in the Queen City, the credit due to them grows amazingly.

Pictures in the Home

That "anything is good enough to cover the bare space on the wall" seems to be the principle on which many Catholics act nowadays in selecting pictures for the adornment of the home. Correct taste in art is even rarer in this country than good judgment in literature. For those who exercise some care in their selection of books will buy without hesitation worthless or dangerous paintings and engravings. Yet the character of the pictures in a house is a matter of more importance than the nature of the library's contents, for bad books are harmless till opened and read, but a meretricious painting may be always hanging on the wall for all to see.

Of immodest pictures there is scarcely any need of speaking, for however "artistic" such may be considered, they should have no place of course in Christian homes. The sight of paintings of this kind but too often stains permanently the minds of children who behold them. In buying pictures more pains should be taken to secure the best. Excellent copies of the world's finest paintings may be had now for moderate sums, and the world's finest paintings, it should be said, are the masterpieces, for the most part, of Catholic artists, who found their inspiration, as a rule, in sacred subjects. These are the pictures therefore that should grace the walls of Catholic homes. Good reproductions of Raphael's "Sistine Ma-

donna"; Da Vinci's "Last Supper"; Murillo's "Immaculate Conception"; Rubens' "Descent from the Cross"; Van Dyke's "Crucifixion," and the like, bear testimony no less to the warm faith than to the cultivated taste of those who select and purchase such pictures for the adornment of the home. Representations of Our Lord, His Blessed Mother, and the saints, by being artistic lose thereby none of their devotional character, though some dealers in articles of piety would seem in practice to hold the contrary. Indeed the power of a masterpiece over the multitude is being proved daily in New York by the throngs that flock to see the Raphael in the Morgan exhibition at the Metropolitan Museum of Arts.

Tasteful and well-executed paintings or engravings of sacred scenes and persons well become a Catholic home. Besides training the household to appreciate what is best in art, they suggest good thoughts to beholders, and on the minds of children in particular make such a strong impression that in after years many a temptation will doubtless be conquered, grace cooperating, through the lasting memory of a holy picture, whose meaning a pious mother had explained to tiny listeners. We seldom forget the pictures we saw in our nursery days. How important then that children should grow up among none but the masterpieces of art.

The word "Modernism," which was used by the Pope to describe a congeries of recent theological errors has been undergoing a series of changes of meaning quite remote from that originally given to it. Its latest use is found in a discourse by the Masonic Grand Master of Nevada, who complains to the Lodges under his jurisdiction that "we are drifting slowly, yet surely, from the Ancient Landmarks that were guarded so faithfully by our forefathers, by convenient and elastic interpretations of their meanings, into *Modernism*, rapidly absorbing customs and ideas from societies of a mushroom growth, where some of our Lodges open their doors to the maimed, the dismembered, the diseased, the immoral, the vicious, and the low."

We have received most reliable information that the account of the early religious faith of Dr. Carrel which was reported by one of the best known journalists of France, M. Arthur Loth, in the Paris *Univers* of December 22, 1912, is not founded on fact.

On January 19 the King of Italy appeared in public at the head of his troops—the first time since the assassination of King Humbert, in 1900. For his protection, 50,000 troops lined the course. There were also 5,000 detectives. The occasion was the welcome of the soldiers who had returned from Tripoli.

LITERATURE

Cardinal Manning and Other Essays. By J. E. C. BODLEY. New York: Longmans & Co. \$3.00 net.

The first of these essays has as its chief burden the regret that Purcell should have been chosen to write the life of Cardinal Manning. Bodley himself was the first choice. However there is "a divinity that shapes our ends." Judging from a passing comment on the other great cardinal whose "Life" Wilfrid Ward has just given to the world, most people will be glad that Bodley was shunted off from Manning's biography where he would have had a greater chance of adding to the unpleasant partisanship which has already done so much harm to the reputation of those two great churchmen.

The second essay deals with the lost idealism of France. This idealism is not the one that formerly influenced France in its individual, artistic, domestic and civil life, but "the exuberant hopeful idealism that was inaugurated by Voltaire and that produced the Revolution; the ideal of romanticism, which Stendhal prefigured soon after his hero, the Emperor, fell; the political ideal of a British Constitution dear to the Orleanists; Montalembert's ideal of a free Church in a free State; the social ideals of Saint-Simon and of Fourier, etc." These ideals were peculiarly French, whereas the ideals of the Church were those of all nations. But now France has found that her mad vagaries which Bodley calls "ideals" have brought ruin on her, with the result that in her madness she has lost even her national characteristics. Like other nations she has been affected by the spirit of what Bodley terms "the mechanical age," and is no longer distinguishable from any other race or nationality. Indeed the intercommunication of nations which is the work of "the mechanical age" has made us all alike. The Japanese has very little to distinguish him from the Yankee; or the Italian from the Young Turk, and so for all the rest. We are engrossed in material things and pay attention to nothing else.

The third essay is an interesting explanation of that puzzling entity known as the *Institut de France*. Richelieu founded the famous *Académie Française*. Out of that grew the *Académie des Inscriptions et Belles Lettres*, the *Académie des Sciences*, and the *Académie des Beaux Arts*. All of these were united during the French Revolution under the name of the *Institut de France*. A fifth section was subsequently added and is known as the *Académie des Sciences Morales et Politiques*.

The whole book is instructive as are all the writings of Mr. Bodley.

Modern Progress and History. By JAMES J. WALSH, M.D. New York: Fordham University Press. \$2.00.

This volume is made up of eleven addresses that the author delivered on "various academic occasions." They cover a wide range of subjects, as is indicated by titles like "Problems Old and New in Education"; "Dentistry, How Old the New"; "Pronunciation Old and New"; "Christianity and Civilization," and "The Women of Two Republics." Dr. Walsh makes grist of all that comes to his mill, and these papers are replete with the results of his reading, observation and research. It is surprising to learn, for example, that as early as the thirteenth century anaesthetics made of opium and mandragora were used in surgical operations, and that Guy de Chauliac, the physician of Avignon Popes, tells how artificial teeth can be made from ox-bones and fixed in place by a fine metallic ligature. In an address Dr. Walsh delivered before the Charlestown Literary Union the eve of "Bunker Hill Day" he reminded his hearers that the "official muster roll of the Massachusetts soldiers in the Revolutionary army shows every Irish name many, many times," including "some 120 Kellys, and 80 Burkes, though only about 30 Sheas altogether," while there were 387 O'Briens and

Murphys without end. In another paper the author maintains that Shakespeare's English was much like the Irish brogue. When Dr. Walsh gathered into a volume these addresses he should have revised and pruned them more carefully.

Philostratus in Honor of Apollonius of Tyana. Translated by J. S. PHILLIMORE. 2 volumes. Oxford: The Clarendon Press.

The work of manufacturing reputations for those whom our enemies think to use effectively against the Catholic Church is an important industry among Rationalists. Unlike the making of motor cars and aeroplanes, legitimate occupations of a more decent sphere, it is not an absolutely new one. For centuries Apollonius of Tyana has been exhibited as a pagan wonder worker and moralist who reached such lofty heights as to equal if not to surpass the sublimity of our Divine Saviour. But Rationalism has not forgotten him. He is brought out from time to time along with Buddha and Confucius, though on account of the decline of classical studies he is little more than a name both to those that use him and those that listen to them. This, however, does not take from his efficacy, but rather increases it. *Omne ignotum pro magnifico.*

Not only Catholics, but all lovers of truth also, are under deep obligations, therefore, to Professor Phillimore for this translation of Philostratus, and still more for his introduction to it, which we have the consolation of terming *scholarly* in the real meaning of the word. From the translation one may discern with infinite comfort that, like all the subjects of manufactured reputations, the Apollonius of Philostratus was a very paltry personage: from the introduction one learns with equal comfort that this Apollonius is a myth, and that the real one was as we say, a "mere nobody," unworthy, as far as surviving records show, of the notice of his contemporaries. Professor Phillimore proves learnedly that Philostratus had in view, not to write a history, but to compose a romance, taking the true Apollonius as its subject and taking with him all the liberties that are lawful to the romancer, sending him on long journeys to meet with many adventures in which he never had a part. This is the reason why with sound classical reasons to support him, Professor Phillimore translates the title of Philostratus' work: "*In honor of Apollonius.*" He shows too that the Fathers of the Church, even when they accepted Philostratus, treated his hero with contempt.

How the book came to be written is not, of course, certain. The most probable opinion seems to be that Julia Domna, wife of the Emperor Severus, got hold of some manuscripts passing under the name of Damis, the assumed comrade of Apollonius, and gave them to Philostratus to be turned into literature. As the Empress had conceived a certain interest in Apollonius, the courtier man of letters thought more of pleasing her taste, than of leaving a grave historical document to posterity.

All this and much more one can find in the learned, yet sprightly, pages of Professor Phillimore. It is a great satisfaction to Catholics to know that he is a brother in the faith, and to perceive that his devotion to his religion had a large influence on the production of this book as thorough as it is entertaining. The agent in New York is Henry Frowde, 35 West 32d Street.

England under the Old Religion and Other Essays. By FRANCIS AIDAN GASQUET, D.D. London: G. Bell & Sons, Ltd. \$2.00 net.

We will never desist from urging Catholics to be proud of their learned writers. We are impelled to do so, because the world deprecates these so consistently, that there is danger of less informed Catholics being led astray on this important point; and to such we say that the best corrective of a false judgment in the matter is to buy the works of our

best authors and read them. Within the Church there is today probably no one more thoroughly and accurately conversant with the English Reformation and what preceded it and what followed it than the erudite Abbot-President of the English Benedictines, the author of these essays; and he has this patent advantage over those outside the Church, that, as a Catholic, he grasps easily and completely the position of the old Church in England and the true sense of the documents and facts connected with it, a thing that they do only with difficulty and often very imperfectly.

The book we have before us is made up in about equal parts of addresses delivered in this country, chiefly at Notre Dame University, and addresses made in England on special occasions, together with some articles that appeared originally in reviews. Where all is so interesting and so good it is not easy to select anything for special praise. Regarding merely utility we may point out two, "A Commission on the Greek Ordinal in the Seventeenth Century," and "Editing and Reviewing." The former will be useful for Anglicans discontented with the Pontifical decision regarding their orders, since it shows what must be obvious to the impartial mind, that there is a wide difference between those that have preserved the traditions of their Church in their orders and ordinations, and those who rejected them for an ordinal of their own devising. The latter may be read with great profit by Catholics who, obsessed with the idea of the scholarship of the great English Universities, have taken amiss what we have been obliged to say in the past concerning publications coming from a university press. In it Dom Gasquet shows how an edition of Roger Bacon's works from the Oxford Clarendon Press, one of the statutes of Lincoln Cathedral put out by the Cambridge Syndics, two publications of the Hampshire Record Series, though praised by reviewers in such periodicals as the *Guardian* as careful, accurate, and, of course, scholarly, betray not only absolute incompetence in the editor, but also an astounding ignorance of the elements of Latin. The Macmillan Company, 66 Fifth avenue, New York, have the work for sale in this country.

H. W.

In St. Dominic's Country. By C. M. ANTHONY. Edited, with a Preface, by REV. T. M. SCHWERTNER, O.P., S.T.L. New York: Longmans, Green & Co.

The gifted authoress of the work bearing the above title has admirably succeeded in accomplishing a task which was not without its difficulties, that of making interesting to the general reader a description of places lying somewhat apart from the general track of European travel. This she does, partly by investing the description with a personal interest centering in the traveler,—or rather in the "pilgrim," whose journey is inspired by devotion to the saint,—but chiefly by interweaving with her narrative of travel a great deal of interesting historical matter which she has carefully collected from the pages of ancient chroniclers and modern historians. By "St. Dominic's Country" the reader is to understand, not northern Spain, where the saint first saw the light of day, but the southern provinces of France, which witnessed the birth of his great order of Friars Preachers and were the scene of many a conflict between the Catholic crusaders and the Albigensian heretics. The region abounds in monuments of the past; and in many cases the ancient churches, castles and fortified towns retain sufficient of their medieval aspect to enable the traveler to see things pretty much as they were seen by St. Dominic and his contemporaries. In traversing this country the pilgrim to whom we owe these delightful pages imparts not a little of her own enthusiasm to her reader. Her work, though not professedly a history either of St. Dominic or of the great Crusade, will serve as an excellent introduction to both subjects. Even in a reader who is acquainted with the period the first impulse on rising from a

perusal of the book is to go straightway to a standard biographer or historian in order to see the old facts in a new setting. We are glad to be able to add that even the most unreflecting reader will see in "St. Dominic's Country" a gleam of hope for the future of religion in France; after all, the present religious condition of that country is hardly as bad as that which obtained in the Albigensian period, when the heresy had won the allegiance of as many as a thousand towns in the southern provinces! And yet France has since passed successfully through two similar crises, that of the Huguenot rebellion and that of the great Revolution. Yes, France is Catholic. The work has so many bearings upon Catholic dogma that, in our humble judgment, it would be more acceptable to the Catholic critic if it bore the sign-manual of ecclesiastical approbation. But that apart, the book may well be regarded as a model of its kind,—the more so as the authoress has a gift of style which would enable her to embellish the most unpromising subject, and the work is abundantly and beautifully illustrated.

M. P. H.

Christusflucht und Christusliebe. Ein Weggeleit durch moderne Irrungen. Von WILHELM MEYER, Vikar und Redacteur. New York: Benziger Bros. 65 cents.

Im Geist des Kirchenjahres. Religiöse Essays für Katholiken aller Stände. Von DR. JOHANNES CHRYS. GSPANN, professor der Theologie zu St. Florian. New York: Benziger Bros. 45 cents.

The first of these booklets, "Christ-flight and Christ-love," is partly polemical and partly ascetical in its theme. Taking full account of the doubt, denial and irreverence which characterize our age, the author is ever striving with one hand to build up the heavenly Jerusalem and with the other to defend it against the attacks of the foe. It is a literature of this kind which is most needed to prepare a militant Catholic laity. The pages are comparatively few, while the scope of the book is very extensive, so that there can be no question of exhaustive treatment of the subjects under discussion; but this is not its purpose. The author is especially to be congratulated for ever keeping before the mind of his readers the divine person of Christ. It is about this that the battles of irreligion are fought, and nothing better or wiser can be done than ever clearly to keep Him in view through all our combats for the faith. The mad chase after gold has lured the world away from Christ, and we must, therefore, like the author, constantly hold Him up before its eyes. The style of the book is truly popular.

The second volume, whose object is to keep the reader in touch with the feasts and seasons of the ecclesiastical year, is written in a delightful vein. Christ once more holds the centre of our interest. The Church is shown to be in reality "the continued Christ," while the various cycles of feasts lead us in beautiful order through the events of His life. With the preparation for the first advent of Christ the ecclesiastical year takes its beginning, and with the dreadful picture of His last coming, amid the ruins of the world, it closes.

Too many Catholics, as the author well remarks, never realize the intense beauty of the Church's festivals and seasons. They are like one who prays in a vast cathedral, sunk in darkness, where only the dim outlines and the faint glimmer of the sanctuary lamp can be seen. But no sooner does the light of morning break upon the night and flood the silent aisles, than the great colored windows glow and palpitare, resplendent with life and imagery, and every leaf-crowned pillar, Gothic arch and carven figure stands out in chiselled beauty. Such a sheaf of light is the little volume before us. Its chapters are brief, but successfully convey the spirit of the various feasts, while the charm of language and the frequency of apt poetical quotations aid in giving a worthy expression to the great thoughts which are forever the heirloom of the Catholic Church.

J. H.

The Communion of Saints. By the REV. C. F. McGINNIS, Ph.D., S.T.L. St. Louis: B. Herder. \$1.50.

Dr. McGinnis' work is enriched by an introduction and a very commendatory criticism by the Most Rev. John Ireland, D.D. The author explains the nature of the communion of saints and its place in the economy of grace, but enlarges principally on its particular bearings: thus special chapters are devoted to the Blessed Virgin, the souls in purgatory, the martyrs, and the angels; whilst the means of intercommunication, especially those of veneration, invocation, intercession and suffrages form the chief topics of the entire volume. To make the work complete, there is added, in the second part, a chapter on holy relics, followed, in two chapters, by an exposition and history of the worship of sacred images from the beginning to the present time. The remainder of the book is given to more particular questions, such as canonization, shrines, festivals, and the whole is completed by an alphabetical index.

Without becoming polemic, the author makes good use of opportunities to point out errors and to remove misconceptions regarding this article of faith. Theological analysis and arguments from reason receive considerable attention, but the method employed is predominantly that of positive and historical exposition. Thus an abundance of erudition, together with references to the sources from which it is drawn, is presented in the form of agreeable and very instructive reading. Particular praise is due for the wealth of material and the clearness with which the argument for invocation and intercession is developed from Scripture, from the Fathers, and from early Christian Epigraphy. While offering a copious exposition of the communion of saints, the author has at the same time made a valuable contribution to the history of this dogma, and has succeeded well in his endeavor to fill a "gap in the available English literature on this important subject."

P. L.

Life of Mother Gamelin. Foundress and First Superior of the Sisters of Providence. By a Religious of Her Institute. Translated by ANNA T. SADLIER. Montreal.

Every one who knows Montreal knows *La Providence* and the writer of this "Life" has earned the gratitude of many in telling the story of its beginnings. Like all of God's works its origin was in poverty and humility. Mother Gamelin was one of the ordinary people of Montreal. Her education was what the limited school curriculum of the first years of the nineteenth century afforded, and happily was not loaded with the nonsense that modern pedagogues inflict on children at the present time. Marie Emelie Tavernier (such was Mother Gamelin's maiden name) thought she would never marry, but finally made up her mind when she was twenty-three to accept as her husband an honest citizen more than twice her age. When he and the two children died her kind heart immediately found a channel for her benevolence in the care of the poor in her immediate neighborhood. From that grew the Congregation of Providence, which Bishop Bourget canonically erected. Since then the nuns have brought many blessings to Montreal, but will be especially remembered for the heroism they displayed in the sheds of Pointe St. Charles, where 6,000 poor Irish immigrants died of typhus fever. Miss Sadlier has, as usual, done her work well in the translation of the book.

When middle-aged Catholics of to-day were children they would "learn their catechism," big words and all, at home and then come to Sunday school to recite their lessons and listen to explanations of the text which in many instances were not particularly luminous. So much is being done nowadays, however, to make the study of Christian Doctrine easy and attractive for

our boys and girls, that with a little old-fashioned application of mind on their part they should be well grounded in the Church's teaching. Admirably designed for sustaining the interest both of young and old in this important matter are several forty cent handbooks that have come from Joseph P. Wagner, Barclay St., New York. They are "Manuals of Visual Instruction," including a "Pictorial Catechism" a "Pictorial Church History," and a "Pictorial Bible History," for use with the streopticon, the slides for which are also furnished by the publisher, as his catalogue shows. When the ear has heard what the eighth commandment, for example, enjoins and forbids, to teach through the eye, there would be thrown on the screen a picture of the punishment of Ananias and Saphira; to show how the Church broke the power of the heathen, Pope St. Leo's meeting with Attila would be represented, and to prove the fatherly Providence of God, the Red Sea would be beheld engulfing Pharaoh's army. Pastors and catechists should welcome these manuals.

From Benziger Brothers comes the third volume of "Meditations for Seminarians and Priests," which have been translated and adapted from the French of Very Rev. L. Brachereau, S.S. The book consists of forty-four meditations, after the Sulpician method, on the priestly life. Another work from the same publishing house is Helen Maery's "Eucharistic Lilies," which she has gathered for "youthful lovers of Jesus in the Blessed Sacrament." Following a translation of "Quam Singulare" are sketches of half a dozen saints and holy ones who were especially devout to the Holy Eucharist, such as Blessed Imelda, Little Nellie of Holy God, St. Pascal Baylon, etc., and there are pictures and verses besides. Little communicants will profit by the book. These works are a dollar each.

Those who feel at home with French Catholic authors will be interested in the latest consignment of books from the publishing house of Pierre Téqui, 82 Rue Bonaparte, Paris. "Mizraim" is the title of Godefroid Kurth's account of his travels in Egypt: "Vers la Vie Pleine à la Suite du P. Gratry" has been written by Ad. Goutay, an admirer of that writer, and Netty DuBoys' "Souvenirs de la Combe" are her recollections of Mgr. Dupanloup, the famous Bishop of Orleans; l'Abbé Ev. Gerbeaud has translated from the Spanish of Padre Laplana, S.J., a good work on apologetics, the title of which is now "Les Fondements de la Foi"; Joseph Tissier, the archpriest of Chartres Cathedral, has written a volume of conferences on ethical and moral topics entitled "La Vérité aux Gens du Monde" and a new edition of the "Allocutions pour les Jeunes Gens," Père Lallemand's stirring addresses to the young men of France, is the last volume in this bundle of books.

On the back page of the London *Tablet* for January 11, is advertised among Washbourne's latest books "The Love Story of Gaynor Dace," a novel which was severely but justly criticised in these columns two weeks ago, because the "Catholic" author describes vividly and sympathetically through much of the book the unlawful passion of a married woman for a most compliant bachelor. Yet according to the *Irish Independent*, another Catholic journal whose warm commendation of the work the *Tablet* prints, the lover is "a true type of the faithful Catholic," and of the story itself "it is sufficient to say that a more delightfully interesting volume or one more suitable for the bookshelf in a Catholic home, we have not read this season." It is scarcely necessary to comment here upon the narrowness of this reviewer's reading nor upon the unconventional opinions she (?) holds about the conduct that becomes a "faithful Catholic" and about the books that are most suitable for his home library. It would be highly instructive, however, to learn, first, just how a Catholic publishing house came to bring out "The Love Story of Gaynor Dace"; next, how a Catholic reviewer

came to praise it; and lastly, how a Catholic weekly came to advertise it.

Busy priests whose stock of ideas for sermons has run low will be glad to hear of a set of serviceable books which Joseph P. Wagner, of New York, has recently published. "Conferences to Children on Practical Virtue" have been translated from the French of Abbé P. Verdrie; there are also "Sermon Plans for All the Sundays of the Year," with a good chapter on preaching by the Abbé H. Lesêtre; another little book of "Outlines for Conferences to Young Women," which Abbé M. F. Blanchard gave; a dozen sermons on the Sacred Heart from the pen of the Rev. Arthur Devine, C.P.; Father Frings' Sodality Conferences on "The Rosary," and a second volume of "Short Sermons on Catholic Doctrine" by the Rev. P. Hehel, S.J., on the Commandments. Priests who realize the need the people have nowadays of instructions rather than sermons will welcome books like these.

Low-priced and well written pamphlets on doctrinal or devotional subjects are of great service to the Catholic cause. Quantities of them can be bought by the zealous for a moderate sum and scattered gratis where they are most needed, or one or two can be purchased at the church door, read carefully, and be passed on then to do further good to others. We have received lately considerable literature of this kind. From the Catholic Truth Society of London came a score of excellent booklets, by authors like Mgr. Moyes, Adrian Fortescue, Rev. G. Bampfield, the Rev. C. C. Martindale, S.J., the Bishop of Salford and the Bishop of Newport, and treating of such subjects as "The Spirit World," "The Benedictines," "The Vestments of the Roman Rite" and "Catholicism and Peace." A new index and classified list of the C. T. S. publications is out too and will be very useful for reference, as will Longmans' "List of Works Mainly by Roman Catholic Writers," which are published by that firm. "Your Parish Church," "Jones Instructed on Confession" and "Socialism Unmasked" are three good pamphlets from the press of the Catholic Publishing Company, Huntington, Indiana. "The Trumpet Call" is the story of C. A. Mendham's conversion to the Faith, published by Washbourne, and "The Church of Christ" is a fifteen cent booklet which Herder has brought out for Father Otten. Its seven chapters set forth clearly and convincingly the character and purpose of the Church and the benefit she confers on society. Finally among the little devotional works we have received are "The Holy Hour," by the Bishop of Savannah, who shows how easily the mysteries of the Rosary can be adapted for that service; Father Durin's "Novena for the Relief of the Poor Souls in Purgatory," "The Catholic Scout's Prayer Book" with "Be Prepared" as his motto and Bl. Thomas More as his patron; a little book on "Walking with God," which the Bishop of Victoria has prepared from the writings of St. Alphonsus Liguori; and "Lights and Counsels," a collection of thoughts for each day of the year made by the Wilmington Visitandines from the exhortations, sermons and retreats of the late Bishop Curtis. Catholic bookstores should be able to supply any of the above pamphlets.

BOOKS RECEIVED

Christian Press Association, New York:
Working for God, or Living a Christian Life. From the Writings of St. Alphonsus Liguori. 30 cents.

Ginn and Co., New York:
A Textbook on the History of Modern Elementary Education. By Samuel C. Parker; Guide to the Study and Reading of American History. By Edward Channing, Albert B. Hart and Frederick J. Turner.

Schwartz, Kirwin & Faus, New York:
Aids to Latin Prose Composition. By James A. Kleist, S.J.

Charles Scribner's Sons, New York:
Art in Egypt. By G. Maspero.

Sisters of Charity of Providence, Montreal:
Life of Mother Gamelin. By a Religious of Her Institute.

The Haswell Press, Lewiston, Maine:
The Makers of Maine. By Herbert E. Holmes, LL.B.

German Publication:

Herdersche Verlagshandlung, St. Louis:
Dantes Monarchie. Von Dr. Constantin Sauter. \$1.50.

Latin Publication:

P. Lethielleux, Paris:
Cursus Scripture Sacrae: Commentarius in Psalms. Auctore Joseph Knabenebauer, S.J.

Pamphlet:

Benziger Bros., New York:
The Christian Church. Pastoral Letter of the Rt. Rev. James A. McPaul. 10 cents.

EDUCATION

A New "Rationalism" in Educational Policies— High School Fraternities in Chicago

In the issue of Sunday, January 19, the *Times*, of New York, features the story of how "graft" is just now under fire all over the nation. Never in the history of the United States, it tells us, have so many investigations been under way as at present. In almost every department of human activity, from one end of the country to the other, some kind of a commission or other is trying to unearth graft or wrongdoing. The Federal Government is setting the pace, and in all the Union there are not more than half a dozen states which are not investigating in some form or other. The mania may be rightly accepted as an outgrowth of the "new nationalism" so widely exploited by self-seeking politicians during the past few years. But as was well said by many a patriotic speaker during the last presidential campaign: "We do not need a new nationalism, but we do need a new rationalism." Governor Harmon, who but the other day relinquished the office of Governor of Ohio, after fulfilling admirably the duties of that distinguished charge during two terms, recently expressed a sentiment proving him to be old-fashioned enough to recognize that laws alone cannot cure all the evils of society. "Men may exhaust their ingenuity in devising new forms and processes of government," he said, "but they will never find substitutes for honest, capable, diligent officials who heartily devote all their powers to the noble purposes for which their authority was created and conferred."

The chiefest need of the country to-day is a bit of sense and common prudence in public affairs and while the cry goes up in all quarters for less taxes, the people should also remember that these can never be less unless expenses are less. Taxes and public expenses always follow the old rule of cause and effect. "We want enough laws to safeguard the rights and liberties of all," we wrote two weeks ago, commenting in this column, on State compulsory education laws, "but we do not, being free Americans, want to be done to death by legislation. And there is more than a probability facing us that we shall be legislated to death, educationally speaking, if the faddists among us are permitted loose rein in their scheming."

A statement decidedly confirmatory of this position may be quoted from Governor Harmon's final message to the General Assembly of Ohio early in the year. Speaking of the public schools of that commonwealth the retiring executive wrote as follows:

"I call special attention to the enormous growth of common school taxes. From 1901 to 1911 the total enumeration rose only .056 per cent., the enrollment 7.5 per cent. and the attendance 6.7 per cent., while the taxes, State and local, rose from \$15,303,244 to \$32,889,424, or 114 per cent."

"It will hardly be asserted that there has been a gain in usefulness or efficiency which justifies such a rise in cost. Agriculture has been introduced in the country schools, as it should

have been, and four inspectors have been appointed to see that it is properly taught. But the expense of this is very light. And manual training is given in the city schools, but the cost should not be very great.

"This really startling jump in the tax figures must be ascribed, in a large degree, to *loose management, wastefulness and extravagance*. Nobody wishes to stint the children, and a great many persons seem afraid to demand economy or offer criticism lest they be charged with hostility to education. But the more sacred a cause the greater the duty of each and all to protect it from carelessness, incompetency and all unworthiness on the part of those to whose hands it is intrusted.

"To these taxes the impositions on citizens by high prices for school books and needless changes in them must be added to find the real cost of our common schools. No duty calls more loudly on you to safeguard the schools and parents of the State, and unwise friends are sometimes more perilous than enemies."

And among the unwise friends referred to by Governor Harmon none, one ventures to affirm, deserve to be considered more unwise than the so-called progressive spirits who never cease to scheme for a wider extension of State influence and control in educational matters. What with the many features already introduced to supplement the old-time program of purely elementary instruction legitimately insisted upon by the State the faddists have gone quite as far as sensible people should allow. The results achieved through their "improvements" and "progressive" innovations show little to compensate for the almost universally conceded inefficiency in genuine school training which their "special courses and sanitary helps and social uplift projects" have superinduced; while the harm their interference begets in another direction is sure to come home to roost. To stretch the moiety of compulsory authority justly claimed by the State in order to offset the shameless conduct of parents who neglect their plain duties regarding the education of their children to such degree as to make it cover the fantastic ideals of some recent educationists makes easy the descent to State monopoly of education.

We know, of course, that those concerned in these developments are not at all loth to approve that step. Dr. Pritchett, of the Carnegie Foundation, in his address at the California University two years ago on "The Spirit of the State Universities" speaks of the stage in civilization in which a given people "conceive of education as a natural and necessary activity of the State itself; they assume the obligation of its support as a natural and necessary part of the cost of progress, and they look upon the schools which represent education—from the highest to the lowest—not as isolated or individual enterprises seeking each its own good, but as parts of one related national effort." Happily there are few Americans who will care to accept the legitimate consequences of such dogmatism. The old pagan idea of an education by the State for the State holds small attraction in an era in which the Christian sense prevails and parents are admitted to have foremost rights regarding the education of their children and consequently regarding the choice of teachers or schools and the selection of courses of study for their children.

The State is entirely within its rights when it provides the funds required to maintain its common schools and when it compels parents, who might be otherwise cruelly neglectful of their children's welfare to use the opportunities the common schools afford to give to their little ones that elementary training these of right claim in view of social conditions to-day; but when the States goes farther and with lavish prodigality extends its educational system beyond the needs of all, it ceases to possess compelling power to coerce parents to avail themselves of what it offers. It is to this prodigality in the use of the bounty of the State, we doubt not, that the late Chief Executive of Ohio refers when he warns the Legislature of that Commonwealth against *loose management, wastefulness and extravagance*.

No one, as Governor Harmon well affirms, wishes to stint the generosity of the State in building for its children, but it is quite another thing to expect the already overburdened taxpayer to accept with equanimity the immense outlay which the ever increasing demands for "progress" impose, when these demands clearly go beyond the legitimate scope of the State's activity. And no one has a better title to voice his protest in the matter than has the Catholic, since to him the burden is doubly unfair. He is obliged as a loyal citizen to meet his share of the tax involved in the policy of his State; he is, too, bound in conscience to accept his share of the burden implied in satisfying his conscientious duty regarding the educational training of his child.

The eminently sane policy adopted last Spring by the Board of Education of Chicago in dealing with the boy and girl members of secret societies in the high schools of that city is not, it appears, to be thwarted by the insubordinate spirit manifested by those whom the policy effects. Press despatches this week describe how the interdicted societies continue to hold "Proms" and parties in defiance of the order of the Board disbanding all such organizations in the city schools. "But there will be no compromise," Dean Walter T. Sumner is reported to have declared. The Dean it is who, with Mrs. Ella Flagg Young, City Superintendent of Schools, is especially active in leading the war on high school secret societies. Last week he supervised personally the filing of thousands of names of members of the fraternities and societies in the board rooms. More than 200 students were suspended in that time and it is planned to oust 1,000 more if the rebellious boys and girls persist in their insubordination.

"We would be glad to have the matter taken into court," said Dean Sumner in answer to the threat certain inconsiderate parents are making. "This secret society question is going to end right now, and in only one way. The students will have to choose between an education from the city or their foolish little organizations."

M. J. O'C.

PULPIT, PRESS AND PLATFORM

Statistics of Freemasons

The *American Freemason* of February, 1913, furnishes its readers with the following interesting statistics of the strength of Freemasonry:

"The *International Review of Secret Societies*, quoted in *Alpina* of recent date, makes a summing up of Masonic strength in the various countries and in the world. The figures are thus set down:

| EUROPE. | | | AMERICA. | | |
|-------------------------------------------|--------------|----------------|---------------|---------------|------------------|
| Country | Lodges | Members | Country | Lodges | Members |
| England | 985 | 154,000 | United States | 14,887 | 1,612,014 |
| Scotland | 757 | 50,000 | Brazil | 506 | 52,912 |
| Ireland | 470 | 18,000 | Argentine | 108 | 4,550 |
| France | 584 | 37,600 | Cuba | 69 | 3,000 |
| Germany | 515 | 56,812 | Haiti | 64 | 4,000 |
| Italy | 470 | 15,900 | Mexico | 34 | 1,450 |
| Portugal | 124 | 3,468 | Peru | 33 | 500 |
| Belgium | 124 | 2,500 | Porto Rico | 30 | 1,400 |
| Spain | 107 | 5,489 | Venezuela | 26 | 1,673 |
| Netherlands | 102 | 4,600 | Chili | 19 | 2,400 |
| Hungary | 77 | 6,112 | Uruguay | 18 | 480 |
| Sweden | 43 | 13,945 | San Domingo | 13 | 260 |
| Switzerland | 32 | 4,300 | Guatemala | 12 | 400 |
| Turkey | 23 | 400 | Paraguay | 9 | 812 |
| Greece | 18 | 950 | Costa Rica | 7 | 206 |
| Norway | 15 | 4,200 | San Salvador | 5 | 815 |
| Denmark | 12 | 4,735 | | | |
| Roumania | 19 | 250 | | | |
| Luxemburg | 1 | 80 | | | |
| Servia | 1 | 78 | | | |
| Totals | 6,474 | 382,319 | Totals | 15,840 | 1,594,492 |
| AFRICA. | | | | | |
| Egypt | 20 | 500 | Australia | 649 | 37,177 |
| Liberia | 8 | 250 | New Zealand | 188 | 11,558 |
| Totals | 28 | 750 | Tasmania | 30 | 1,445 |
| Grand total for the world— | | | | | |
| Lodges, 23,204; members, 2,038,741 | | | | | |

This foreign estimate is incomplete. To go no further, the figures for Canada and South Africa are omitted. It is safe to put the world's grand total of Masonic membership at 2,500,000."

It will be a surprise to see that Ireland is here set down as having more Masons than Italy and almost half as many as France. On the other hand, in Portugal, where the Craft wrought such havoc a short time ago, the figure is as low as 3,468.

What Is a Church for?

Under this title the *New York World* of January 23 printed the following editorial:

It is not necessarily to be understood that members of the First Congregational Church of Schenectady are moved by political prejudice in excluding the pastor and Socialist Mayor of the city, and his followers, from further use of the church property. They seem to be guided rather by a notion that their spiritual shepherd becomes less effective as such when at the same time engaged in holding political office, in conducting a socio-political propaganda, and in standing before the courts elsewhere in the State as an exponent of free speech.

They complain that "we have no pastor who visits the sick, buries our dead, or who offers the consolation of our Christian faith to its bereaved or distressed members." They are doubtless very old-fashioned in this. They should perhaps want a pastor whose time is taken up with anything or everything except what he is employed to do. They seem dull to the essential religion of Rev. Mr. Lunn's outside activities for social justice. But their idea of what a church is for has been honored by centuries of the need which humanity feels, and we still suppose it retains some abiding force.

SOCIOLOGY

Should Women Work?

Having settled in a preceding article that there is no natural law forbidding to women even hard labor provided it be not inconsistent with their natural functions, and that it is not easy to point out any work forbidden absolutely and in itself for this reason, we may go on to the question whether the work in factories, shops, offices, etc., of to-day is such as women may engage in.

It is quite evident that things changed greatly during the nineteenth century, and that domestic industries became extinct. The beginning of the century saw the spinning wheel and the cottage loom idle, because their functions had been transferred to the factory: its end witnessed the casting out of the churn from the farm and the establishment of creameries, and the milkmaid deprived, to a great extent, of her occupation by vacuum process. Have these changes made spinning and buttermaking unsuited to women? It would be rash to say so; and consequently, so far as the work is concerned, they may follow it to its new homes. Again, certain occupations have come into existence during the past thirty years, clearly as suitable for women as for men—many would say much more so. The typewriter is in most people's eyes a woman's instrument, not only because her deft fingers use it more effectively than those of the average man, but still more, because typewriting has, as a rule, no future. Once a typewriter, always a typewriter. Not from them are taken the heads of departments, the managers of railways, with their immediate subordinates. They do not become the lawyers and bankers of the day. Small increases of salary is the only thing they can look forward to. In this, there is nothing derogatory to the sex. The woman's place is essentially that of a helper: the duty of providing for others falls

naturally on the man. The same remarks apply to the work of the telephone exchange and similar employments. In the third place we must note that occupations formerly more widely distributed and to a great extent carried on at home are now becoming more and more concentrated in large shops. Such, for example, are laundry work and dress-making. If it was proper for a woman to wash and sew at home, it can not be improper in itself for her to do so in a large establishment. Hence we see no intrinsic reason to forbid women to be saleswomen, waitresses and cashiers in restaurants, and so on.

The objections brought against such women's work may be reduced to three, viz: it injures their health, it endangers their morals, it throws men out of work and reduces wages by bringing into competition with men those who are willing to work at a lower price. The first is not of much moment. There may be occupations injurious to health. If so, regulations forbidding these entirely or before a certain age, made with due discretion, will obviate the difficulty. There should be judicious regulations, not fantastical, of workshops and their surroundings in the interest of the workers' health. On the other hand, we know that our modern artificial life affects the nervous organization of all, but one has only to open his eyes to see that as a class working women are as healthy as those that do not work, and many a girl in society is far more anemic than those whom her father employs in office and shop. So, too, with regard to morals. Modern ideas and modern life do not favor morality; but again we may say with much knowledge and experience that working women are at least as moral, as a class, as the leisured women who devote themselves to the gratifying of their sensuality. We know that there are special dangers for the morals of working women, but they come, not from the work, but from the avarice of employers who refuse to pay a proper wage, and from the wickedness of those, women as well as men, with whom their work associates them. We are to discuss the first of these reasons under the next objection: the second may be made a matter of public vigilance, but much more must it be a matter of personal religion. The world is seated in wickedness, and on every side are temptations. One who uses, as St. Paul exhorted those of an age as corrupt as ours the supernatural weapon of grace, will be unscathed. Unfortunately many so-called philanthropists engage in two contradictory works: they pretend to save the working-woman's morals by their social works in which they would rob her of her faith.

The third objection is the most important. As we have shown, much of woman's work to-day is less suitable for men: hence there is no conflict. Secondly, from what we have said, it is clear that no woman should work but for a wage adequate in the fullest sense of the term, and this their unions and the war against sweating must provide for. Thirdly. If a woman comes into competition with man in work peculiarly his own, she must have a man's pay. Moreover, ordinarily speaking, whatever unemployment among men is brought about by women's work happens accidentally and indirectly. If it does happen occasionally it is a misfortune, but it is not a reason for forbidding women to use their rights in the matter.

H. W.

ECCLESIASTICAL NEWS

Cardinal Merry del Val, the Pope's Secretary of State, has sent a letter to the Right Rev. Mgr. Shahan, rector of the Catholic University, in which, after expressing the pleasure of His Holiness at the "bright hopes for the future" of the institution, the Cardinal says:

"Considering the hold the University has already taken in the

Great Republic of the West, and the well merited confidence it is inspiring in the minds of both lay and ecclesiastical aspirants to higher education and culture, I have no doubt that its influence on the spread of the Catholic Faith, of Catholic principles and ideals throughout the country, will be of the utmost moment and of immense benefit. It is of the greatest importance that the clergy, as far as possible, avail themselves of the opportunities afforded them by the Catholic University of acquiring that higher education that will fit them, in a certain sense, for the arduous labors of their very special Apostolate."

Returns of the Good Friday collections in the various dioceses of the United States for the benefit of the Holy Places of the Holy Land show that the amount in 1912 was \$21,603.60.

An event of more than local interest was the recent celebration of the silver jubilee of the Rev. James D. Fowler, O.P., pastor of the Church of the Holy Name, Kansas City, Mo. Father Fowler received his earlier education at St. Francis Xavier's College, New York City, and after his ordination as a Dominican held responsible positions in his Order in the East and in the Middle West. The esteem and affection with which he has been regarded during his long and fruitful ministry were becomingly attested by the people of Kansas City at the jubilee celebration, in which Bishop Lellis and many priests of the diocese took part.

Ad multos annos!

Right Rev. Mgr. J. De Becker, rector of the American College, Louvain, Belgium, is now visiting the alumni of the College resident here in the United States. This college was founded in 1857 by Bishop Martin J. Spaulding of Louisville and has since then trained some 700 priests for the Church in the United States. Last June the college was transferred by the representatives of the hierarchy here to the Corporation of the University of Louvain and is now under the direct protection of that institution.

Manhattan College, New York, celebrated, on January 28, the golden jubilee of its career as a chartered institution under the direction of the Christian Brothers. Of the 902 graduates that have left this college in the past half century, 261 became priests, while others became prominent in all walks of life, nine reaching the bench.

His Excellency, the Apostolic Delegate, Archbishop Bonzano, honored the anniversary of the founding of the church of St. Paul the Apostle in New York by celebrating pontifical Mass on January 25, the feast of the Conversion of St. Paul, and the patronal feast of the Paulist Congregation.

On the following day his Excellency was also present at the celebration of the fortieth anniversary of St. Agnes' Church, New York, of which the Right Rev. Mgr. H. A. Brann, D.D., is the rector.

Some interesting particulars of the Glasgow Archdiocese have just been published in Scotland. The secular clergy of the archdiocese in active service number 220 and the regulars 43. There are 93 missions, 128 churches, chapels and stations, 120 schools and 15 charitable institutions. The Baptisms in 1911 numbered 14,082 and Confirmations in 1912 (to 22d November), 7,521. The statistics of education are most encouraging. The total number of children on the school rolls of the archdiocese is 72,968 and the education is entrusted to 1,478 teachers. There are now in the archdiocese ten higher grade centres—two for boys, six for girls and two for mixed scholars—and these are

well equipped to meet modern demands in the matter of secondary education. A feature of particular interest in connection with the educational provision of the archdiocese is the Institution for Deaf, Dumb and Blind Children, under the care of the Sisters of Charity, Glasgow, which has obtained Government sanction.

SCIENCE

The International Time Conference which convened recently at the Paris Observatory has agreed to adopt Greenwich time universally, to send out signals at exact hours, and to arrange that there shall be no over-lapping. The most suitable wavelength for the transmission of wireless signals was also fixed. The States represented at the conference were Austria, France, Russia, Brazil, Portugal, Spain, United States, Belgium, Holland, Italy, Great Britain, Sweden, Switzerland, Greece and Monaco. A "Commission Internationale de l'Heure" will be established shortly, with an executive bureau at Paris. This bureau will endeavor to secure uniformity at the different stations, and will compare the various signals received with the object of examining their general accuracy. Nine stations will be selected for comparative work and these will be located at different parts of the globe. A powerful plant is under construction at Laeken for the study of the perturbation of radio-telegraphic signals by atmospheric agents.

F. TONDORF, S.J.

OBITUARY

The Right Rev. Monsignor John A. Stafford, rector of St. Patrick's Church in Jersey City, and formerly president of Seton Hall College, died of pneumonia, on January 21, after an illness of three weeks. Mgr. Stafford was born in Paterson, N. J., in 1857 and was ordained a priest at the American College in Rome in 1888. He became an assistant rector at St. Mary's Church, Plainfield, N. J. and afterwards rector of St. Augustine's Church, Union Hill, N. J. In 1903, when he was appointed president of Seton Hall College, he was made a monsignor by the Holy Father. In 1907 he took charge of St. Paul's, Jersey City, and a year later was appointed rector of St. Patrick's. He gave particular attention to the parochial schools of his parish and was esteemed a model pastor and able administrator.

The Right Rev. Richard Alphonsus O'Connor, Bishop of Peterborough, Ontario, died at St. Joseph's Hospital, Peterborough, after an illness of ten days. He was born at Listowel, Co. Kerry, Ireland, on April 15, 1838, came to Canada in 1841 with his parents, and settled at Toronto. He was one of the first students in St. Michael's College, Toronto, and made his theological course in the Grand Seminary, Montreal. On August 2, 1861, he was ordained priest in St. Michael's Cathedral, Toronto, and, after serving in various parishes as pastor, and for eighteen years as Dean of Barrie, he was appointed Bishop of Peterborough by Leo XIII on January 11, and consecrated on May 1, 1889.

Bishop O'Connor entered upon his episcopal duties with zeal and energy. The western part of the diocese was increasing rapidly in population. Many new churches were erected and many new parishes constituted, while schools and religious houses and other institutions were also provided and visits made to all the Indian missions in his extensive territory. Out of a portion of the diocese of Peterborough, His Holiness, Pius X, erected the new diocese of Sault Ste. Marie in 1904. The diocese of Peterborough has 26,000 Catholics, of which 18,000 are in the city from which the diocese takes its name. On August 2, 1911 Bishop O'Connor celebrated his golden jubilee, marking the completion of the half-century of his priesthood.

LETTER TO THE EDITOR

The Ideal Catechism

To the Editor of AMERICA:

It is as difficult to write a Catechism pleasing to every catechist as it would be to cut a garment of universal approbation; hence, we need never hope to arrive at a perfect agreement on this all-important subject, for our tasks are as different and varied in the intellectual as in the physical order. With many, it seems constitutional to complain of everything under the sun, while others are endowed with an intelligence so self-possessed as to feel qualified to find fault with whatever comes within the purview of their mental vision.

After sixteen years' experience with Catechism classes of various conditions of life and national temperament, the writer has arrived at the conclusion that the Baltimore Catechism comes as near perfection as any other written in the English language. I have looked over most of the others, and used some, with the result that I have become still more solidly established in my conviction. The Baltimore Catechism is theologically correct; its language is elegant, yet, withal, sufficiently simple in the hands of a competent teacher; it is easily memorized, bearing the necessary technical terms in euphonious settings, which terms should be associated, from the earliest age with the child's religious growth; lastly, both question and answer are suggestive, giving ample scope for explanation and illustration on the part of the catechist. It is, in those respects, in pleasing contrast to the crude and inartistic, not to say unscholarly attempts of many of our modern catechism makers, to achieve simplicity. Here is an example: "A Sacrament is something holy made first by Our Lord Himself," as if somebody else took up the work of making Sacraments after Our Lord had finished.

The definition of Venial Sin is the clumsiest answer in the Baltimore Catechism, but is easily corrected, by saying simply that "venial sin is a slight offence against the law of God." The lessons of the Church and the First Commandment of God could be greatly improved, as well as some others, without interfering with the substantial excellence of the work.

The greatest good could be accomplished by the use of a common Catechism, translated idiomatically into all languages. Nowhere can the benefit of such a course be seen to better advantage than in the United States, where Catholics of every nation mingle in such intimate relations. If this cannot be accomplished, then let us have the Baltimore universally used in this country. The issue at stake is, of course, in the hands of the Episcopacy. It is hardly necessary to point out to any practical teacher the evil effect of changing textbooks during the course of a child's mental development, and the Catechism is no exception to the rule. One cannot help thinking that the need of improved text books is small in comparison to the need of improved teachers.

Speaking generally, teachers of our Catholic schools are not equipped with the knowledge necessary to become efficient catechists. The pastor, therefore, or his assistant if he will, must personally undertake the work of catechetical instruction in the school, and not a few years of application will be necessary to attain the maximum of usefulness.

Lastly, I would most respectfully and pathetically appeal to the versatile minds of our most reverend and right reverend Ordinaries to advise some suitable ecclesiastical course as a deterrent to those of our over-zealous brethren who feel periodically inspired to inflict a new Catechism on their already too afflicted co-laborers.

STEPHEN J. BRADY.

St. Louis, Mo., January 18.

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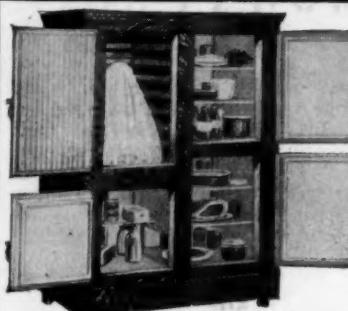
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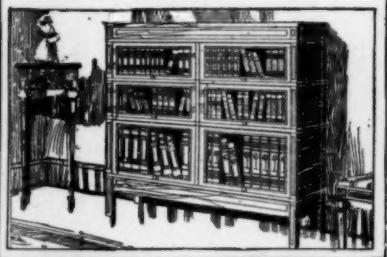
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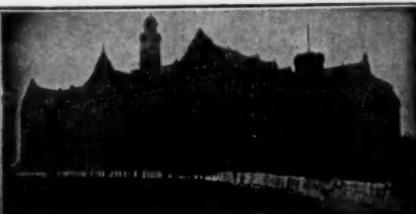
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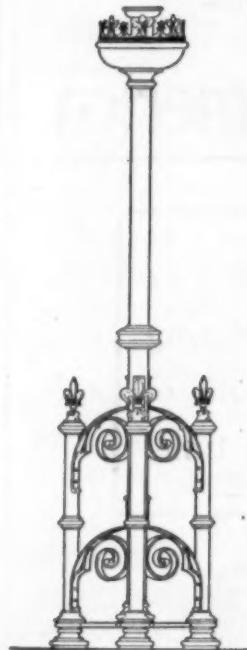
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